THE EVOLUTION OF CULTURE

HENRY PROCTOR

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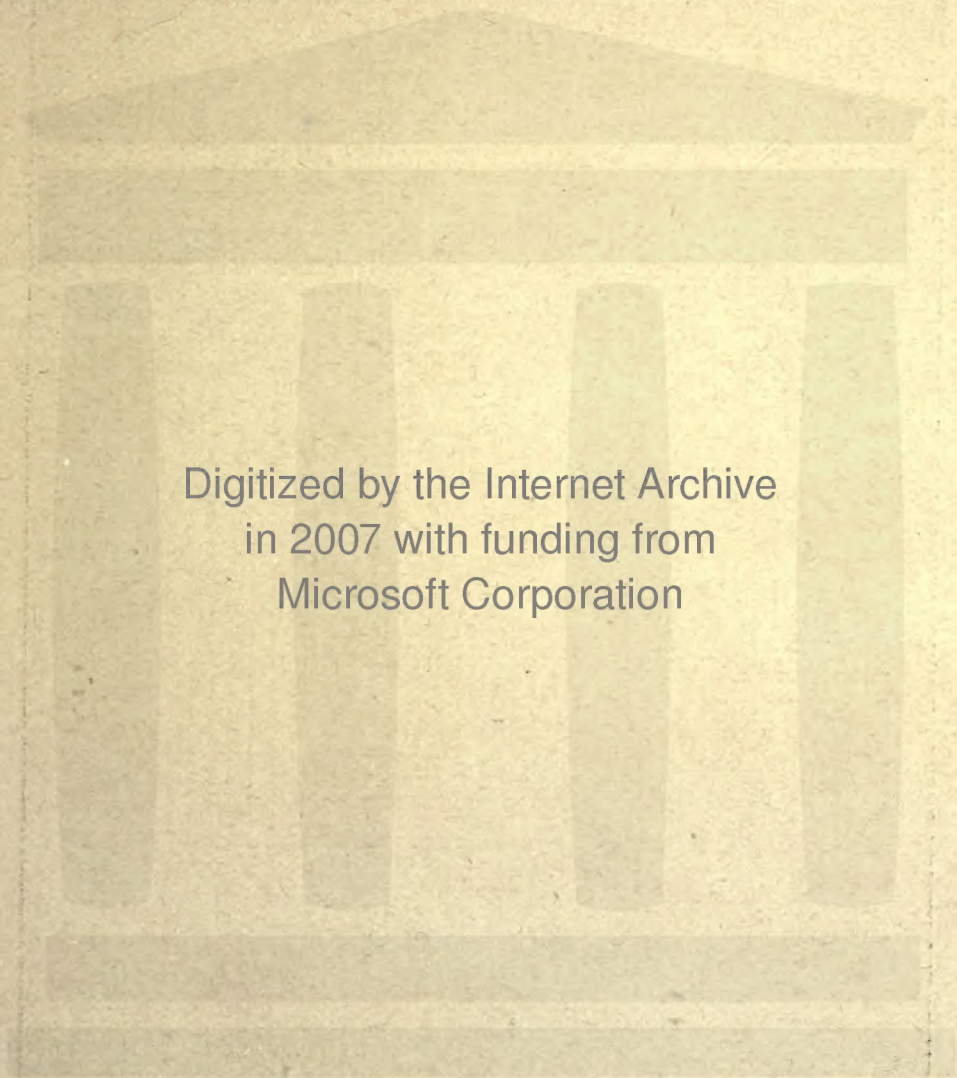

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THE EVOLUTION OF CULTURE

BY

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PROLOGUE

THE EVOLUTION OF CULTURE

SINCE the days of the illustrious Darwin, Evolution has been a word to conjure with. There is scarcely any kind of progress to which the word is not applicable, and from the cell to the universe all things are said to evolve.

Our forefathers held a very opposite opinion. They thought that all things sprang into being spontaneously, as it were, like Minerva from the head of Jupiter.

The creation of the world took exactly six working days, and God rested for twenty-four hours on the seventh day. Mountains, and hills and seas, and all the varieties of the landscape took exactly one day to produce.

Plant life, trees and vegetation sprang into existence one day, animal life the next, and last of all, to "shope" a man from dust was the work of a few moments. He was the father of all the human race. Every variety of colour and physical conformation sprang out of his loins. According to this view, man started about 6000 years ago, fully equipped as

regards language and general intelligence. But about 4000 years ago, a great flood spread over the whole earth everywhere, which engulfed the highest mountains and left alive only eight persons—Noah, his three sons and their wives. This, in brief, was the belief of very many, less than a century ago. But from the middle of the nineteenth century tremendous upheavals have been taking place, and men's minds, like the pendulum, have swung to the opposite extreme. Now they assert, nothing takes place *per saltum*; nothing leaps into being suddenly. But is this quite true? Are there not some exceptions, which no known law of nature will explain?

In other words, is the idea of a merely mechanical evolution in accord with the facts of nature? We think not, for it would be impossible to explain, on this hypothesis, why the oldest-known peoples should be also the lowest and least-advanced in culture, while the latest-comers are the highest and greatest, the most advanced, and the most numerous.

If, on the other hand, there is a Great Architect of the Universe who is working out all things according to design, then it is clear why the lower races are dying out, and why the higher races alone are advancing to the highest degree of culture and refinement.

On this hypothesis the White Race would be not only

the most advanced, but also the most numerous. This is actually the case. The Yellow Race is second in regard to population, while the Black Race is equal in number to about one-third of either of the two dominant races, and the intermediate coloured races have dwindled to about one-tenth of the white population, and show a tendency to die out altogether. The Negro Race, being a primary race, is more persistent than the intermediate varieties; but both it and the Yellow Race will probably become absorbed and disappear to make room for one dominant and superior race—represented now by the most advanced peoples of the Caucasian Race.

And so to-day we see them making the most rapid strides in culture of every kind, while the peoples of other races, with the single exception of the Japanese, who have adopted European culture, are falling far behind in everything.

PART I.
INTRODUCTORY CHAPTERS.

CHAPTER I.—EARTH'S EARLY AGES.
" II.—THREE GREAT RACES.

CHAPTER I

EARTH'S EARLY AGES

IT would scarcely be possible to propose to thoughtful and intelligent people a more entrancing subject than the origin of the earth and man. It is surrounded with mystery because, from the very nature of the problem, its solution must carry us back far beyond the time when thought could be transmitted as now to future generations. But taking this into consideration, it is astonishing what tremendous strides have been taken during the last half century in reading, from rock and fossil, bone and stone, the history of the earth and man.

Some think that the whole matter is settled by the Bible, and perhaps in the widest sense this is so; but it is not only interesting, but also extremely useful to be able to fill in the outline of creation there given to us, from what is found written in the earth itself. And going back far beyond Adam, who, according to Geological reckoning, is quite modern, we find that Quaternary man has bequeathed, not only his bones and teeth, but human portraits—the work of his hands—giving the rough outlines of his stature. Even when both skeleton remains and portraits are absent

from his former dwelling-places, there exist the traces of an activity in the form of weapons and tools of stone, bone, and horn, besides the tubular bones of the animals he slew in hunting, and hearths where he cooked the flesh.*

But Professor Boyd Dawkins takes us still farther back in his book on "Early Man in Britain and His Place in the Tertiary Period." The first part of this period is the Eocene, or New Dawn Age, at which time Britain was connected with North America by a continuous tract of land, forming part of a great continent extending north and west to America, by way of Iceland and Greenland, and to the north-east it was continuous with Norway and Spitzbergen, and joined on the south-west to the western parts of France. This great North-western Continent, or Northern Atlantis, existed through the Eocene and Miocene Ages, and was finally broken up by submergence at the beginning of the Pleiocene Age.

The River Thames came into being, as Professor Sir William Ramsay points out, after the close of the Miocene Age. At the mouth of the Thames, in the London clay, says Professor Owen, "More true turtles have left their remains than are now known to exist in the whole world. One of these (*Chelone gigas*) is of enormous size, with a head upwards of a yard

* "The Human Species," by Ludgwig Hopf, page 39.

across. The estuaries were the feeding places of soft turtles (*Trionyx*); while basking on the shores were to be seen crocodiles, alligators, and the long-snouted gavial, now living only in the rivers of India." *

The earliest Eocene mammals found in Britain consist of marsupials, that is, of pouched animals, of which the kangaroo is now the best known example. And it is a remarkable fact that, although the marsupials passed away in Europe during the Eocene Age at the present time all the animals of Australia except the dingo are marsupials, and that the trees and vegetation are also characteristic of the Eocene formation, showing that the Australian continent must have survived from that period, and that no catastrophe has taken place there, such as was formerly supposed, of a universal deluge.

Australia indeed has been looked upon by many anthropologists as one of the earliest homes of man, for, as Dr. Schotensach affirms: "No part of the world could have been more favourable to man's development than Australia, for the struggle for existence must have been milder here than elsewhere, the hunting of the marsupial fauna offering no particular danger." He nevertheless assumes North-eastern Asia to have been the first home of man, the pithecanthropus having been found in Java. From this

* "Owen's Paleontology," page 281.

point the descendants of the pithecanthropus spread to Australia by way of the Celebes and New Guinea, which in the Pleiocene period were still connected with the mainland.

The Australians of the present day may be described as the remnant of a very ancient race both in physical and cultural aspects. At the time of their discovery they were ignorant of the art of pottery and the use of bow and arrow; their only instruments being the boomerang and the throwstick, both of which have been found among palaeolithic remains in other parts of the world. Dr. Schotensach further assumes that when early man migrated from Australia back to Asia, he took these weapons with him and thus spread their use. The arts of pottery and stone-grinding and the use of the bow and arrow he learned later on, in other lands.

Those who remained in Australia could have no share in these inventions, for the Pleiocene isthmus became later submerged. The Australian had discovered the art of making fire and subsequently that of cooking; the frequent thunderbolts and prairie fires having taught him the meaning of fire and its effect on the flesh of animals. Thus man may have originated in Asia, and at an extremely remote period parts of the human race migrated to Australia and were eventually cut off from their fellow-beings.

The latest discoveries in regard to man also favour the idea that the Australian aborigines represent one of the oldest, if not the very oldest, of the living races of mankind. For from Neanderthal in Switzerland, as well as from several other Continental localities, such as Spy and Krapina, have been obtained skulls and fragments of skulls indicating a low type of the human race, which in brain-capacity are near akin to the Australian Natives of the present day. The Neanderthal Race, says Professor Sollas, the most remote from us in time, of which we have any knowledge, and the Australian, the most remote from us in space, probably represent divergent branches of the same original stock. In the most important of all characteristics, cranial capacity, the two races are almost identical.

These facts give the death-blow to a mechanical theory of evolution, which strives to account for everything on purely natural grounds, and which would do away with the necessity for a Divine Creator and Disposer of events. For when the anthropologist is asked to point out the oldest race of mankind, he indicates not the highest but some of the lowest, such as the Hairy Ainus, the Toalas, the Veddas of Ceylon, and the Australian Natives who are said to be the living representatives of the Neanderthal, the oldest race of which we have any knowledge.

And surely if natural causes, such as sexual selection and the struggle for life, were alone sufficient to account for the mental and moral growth of mankind, then the oldest races should be the highest. But, on the contrary, we find that the race whose existence extends over only about six millenniums, the latest arrival, is the highest, and, generally speaking, the oldest is also the lowest, and has a tendency to disappear altogether, as the Tasmanians have done in our day—a race which we have reason to believe was older even than the Australians.

But if we admit the fact of a spiritual evolution, which is going on side by side with the physical evolution, and that the souls that are born into the later races are of an infinitely higher order, we can see why the older races are dying out, and being replaced by the later and superior orders of mankind. For in this way the whole race is proceeding upward, the unfit are being eliminated, and a New Race, sometimes called the Sixth Race, is coming into being, who shall be fitted as Sons of God—bearing His perfect likeness—to act as His vicegerents in the New Earth and the New Heavens and to reign with Him to the ages of the ages.

CHAPTER II

THREE GREAT RACES

How the various races of man originated on the earth has long been a great problem for the anthropologist. But it is not impossible now to look back into the remote past and to form some idea of the order of their succession. Beginning at the latest and highest, the Caucasian Race, the great Ethnological chapter* of Genesis furnishes us with an idea of the origin of the great nations of antiquity and serves to divide the Caucasian Race into three great families—*viz.*, of the Japhetic, Semitic and Hamitic nations. And the British Museum authorities still find it convenient, and in accordance with the facts of Ethnology, to divide the White Race into three groups which correspond almost exactly to the Biblical division after the Deluge. These are the Aryan, Semitic and Hamitic groups. All these peoples, however swarthy they may have become through climatic or other conditions, are of the Caucasian Race.

This fact seems to demonstrate that the Bible is concerned with the Caucasian Race only, and that Adam is the progenitor of that race only, and that therefore

* Genesis x.

the Mongol or Yellow Race and the Negro or Black Race are descendants of Pre-Adamic Man. It was formerly considered necessary to distinguish Five Great Races, according to colour, as Black, Brown, Red, Yellow and White, but this classification is seen to be misleading, when we know, that among the Whites (so-called) there are entire populations whose skin is as black as that of the blackest Negro, as the Bishareen and the Black Moors of Senegal, while on the other hand there are Yellow Negroes, as the Bosjesmans.

It is now considered that the Brown and Red Races (so-called) are merely variations of three great divisions of mankind—the Caucasian, Mongolian and Negro Races. Around these three types, or somewhere between them, may be ranged all existing individuals and species; the Malay (Brown) being intermediate between the Caucasian and the Negro, and the Red Indian between the Caucasian and the Mongol.

And just as there are Three Great Races, so it is believed there have been three successive great world-continents, upon which they have arisen, two of which have gradually become almost submerged, and now form, with some exceptions, the bed of the ocean.

For this belief there is a good deal of geological

and other evidence. The Great Continent of Atlantis extended over a large part of what is now the Atlantic Ocean and was the birthplace of the Yellow or Mongolian Race, and, previous to this, there existed the Great Continent of Lemuria, which extended across the Pacific Ocean from India to Australia, stretching Westwards as far as Madagascar and Africa. This was the birthplace of the Negro or Black Race, while the Caucasian or White Race originated on the present continent. The fact of the submergence of some parts of the earth, while others are gradually rising, which is especially noticeable on the Eastern and Western Coasts of Great Britain, together with the presence of marine deposits on the tops of the highest mountains, makes it clear that such a process has been going on throughout the ages, and would certainly be the means of completely changing, in immense periods of time, the relative positions of land and water on the surface of the globe.

But it will be seen that so gradual a submergence would not necessarily destroy the ancient races, except in cases where any portion of the land was suddenly overwhelmed, and so we find in different parts of the earth rifts and remnants of all the peoples who have existed on it.

Now the islands of Australia and Tasmania are

believed to be remaining portions of the Continent of Lemuria, for the flora and fauna of Australia belong to the Eocene period.

It seems probable, therefore, that the Tasmanians who were a very low type of Negro, with woolly hair and much blacker complexions than the Australians, were the real aboriginal inhabitants of Australia, and directly descended from the Lemurians. As we have shown in a previous chapter, the Australians were not indigenous, but migrated from Asia in the Pleiocene period. The Australians differ from the Tasmanians in several aspects. They are black, as dark indeed as the Negro, but with nothing of the Negro character of face. The forehead does not recede like that of the Negro, and though the nose is wide, the mouth large and the lips thick, there is none of the projection of jaw, which renders the pure Negro so repulsive. The eye is small, dark, and deeply sunken. The hair is by no means close and woolly like that of the Negro, but is plentiful, rather long, and inclined to curl, mostly undulating, and sometimes even taking the form of ringlets. In texture it is very coarse and hard, but cannot be described as wool.*

The Tasmanians, on the other hand, were far more Negro-like in appearance. The nose was short and prominent, the nostrils large and open, and the

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* *Vide* "Natural History of Man," by Rev. J. G. Wood.

projection of the lower jaw very marked. Their language was of a ruder, less-developed structure than that of Australia, and so imperfect that they observed no settled order of words in the construction of their sentences, but supplied by gestures the absence of mood, tense and number.

So low were they in culture that they are said to have lived like beasts of the forest, in roving parties, without arts of any kind. They never cultivated the ground, and had no domestic animals, not even dogs. Their weapons were only two, both made of wood—a long spear, and the waddy, which could be used either as a club or a missile. They possessed no bows or arrows, shields, boomerangs or throwing-sticks. Their culture was thus far below even that of the Old Stone Age (Palaeolithic).

Many anthropologists believe that the Tasmanians were the real aboriginal inhabitants of Australia and were driven out of their continent by the Australians, who were in many ways superior to them, and who migrated in the Pleiocene period from North-Eastern Asia by way of Celebes and New Guinea. If so, we have seen in them perhaps the very oldest aboriginal race, older even than Drift or Cave man, who were of Mongolian type, and had advanced beyond them in culture, even in Palaeolithic times.

We infer that the evolution of colour has been by

successive gradations, from black to white, and that the earliest known man was black. Though this is not the case, according to the belief of some leading anthropologists, yet it seems to be in agreement with the facts of archæology. We are certain that the White Race (Adamic) is the most recent, and that they were *immediately* preceded by the Mongolian Race, and that, therefore, we must look further back for the origin of the Black Race.

In agreement with this view, Professor Keith, in one of his Hunterian Lectures before the Royal College of Surgeons (1910), adduced evidence to show that between 50,000 and 80,000 years ago Europe was occupied (at least in the southern part) by a negroid race. For some skeletons of human beings found 28 feet below the floor of a cave at Mentone, were, according to the eminent French anthropologist, Dr. Verneau, of Negro type. Professor Keith concluded, from the evidence before him, that primitive man was of a dark colour, and that the evolution of the lighter-skinned European was, geologically speaking, a relatively recent event, and Dr. Keith, as Conservator of the Royal College of Surgeons, is no mean authority on anatomy.

The most competent authorities state that the aboriginal inhabitants of Egypt were black, and that they were superseded by a race akin to the Libyans,

of which race the oldest mummy in the British Museum is a specimen, and this race was succeeded on the soil of Egypt by the descendants of Mitsraim, the son of Ham.

Ethnological significance of Imbecility. Types of idiocy

Interference with pre-natal growth not inconsistent with the theory of common descent.

White "Mongolian" imbeciles converge towards the orang, the is another type of mental defect recognised in Europe whereof the subjects converge markedly in respect of their simian homolo towards the chimpanzee & away from the orang.

(Nature, April 14, 1921; pp. 218-9).

PART II.

CHAPTER III.—CULTURE OF THE STONE AGE.
„ IV.—THE BIBLICAL NATIONS.
„ V.—EGYPTIAN CULTURE.
„ VI.—CHINESE CULTURE.

CHAPTER III

THE CULTURE OF THE STONE AGE

NEARLY all archæologists and geologists are agreed as to the existence of Man, contemporary with the reindeer and mammoth in Europe, and in the fact of two or even three races being existent during that period. At that time they dwelt in caves and rock-niches. Apparently they had no domestic animals or pottery, for not a trace of these remain, but the floors of their caves consist almost entirely of the broken bones of animals killed in the chase, with numberless flints and chips. Awls, hammers, lanceheads, bone-needles, arrowheads and harpoons, evidence their attainment in culture. The animals which served them for food, as shown by the remains of their broken bones, horns and antlers, were the reindeer, bison, horse, ibex, musk-ox and antelope.

The most surprising discoveries, however, are the real objects of art which have been found in the caves inhabited by Drift men. Some of these, as may be seen in our museums, are really lifelike representations of the horse, bison, reindeer, mammoth, and of man himself. There are not only drawings scratched on stones, and the bones of the reindeer, mammoth

and other animals, but also carvings of considerable skill. They were succeeded by Neolithic man or the men of the New Stone Age, who were immeasurably above these Cave men in culture, but far below them in the arts of design. It was among the Neolithic peoples that domestic animals and agriculture originated. They migrated from Central Asia to Europe, and their descendants remain among the Basques, Finns and Lapps. The Iberians, Silures, Ligures and Etruscans are the historical representatives of Neolithic man. They are of the Turanian race, and before the advent of the Aryan they were spread over the whole of Europe. It appears, therefore, that the Yellow or Mongol Race immediately preceded the White Race, and that from the Black Race evolved the intermediate forms which are now fast dying out. The latter fact is illustrated by the comparison of the population of the world. The White or Caucasian Race now numbers 640 millions, the Yellow or Mongolian 600, and the Black 200. This is a total of 1440 millions out of 1500 millions, leaving only 60 millions for the Brown and Red varieties of mankind.

It is possible to judge what the Palaeolithic Cave man was like, and of what his culture consisted, from a comparison with his present-day representatives, the Esquimaux, for their art and their imple-

ments are identical. The same sewing needles, stone spear and arrow-heads, marrow-spoons and other implements were used by the Cave men, the same kind of amulets and charms, their animals and birds were the same. The reindeer, musk-sheep, the marmot, grouse and snowy-owls, which afforded food to Cave men, are used by the Esquimaux to-day.

They had reached also nearly the same altitude in regard to etching and engraving, and their culture seems to belong to the Old Stone Age, and to have been uninfluenced by that of Neolithic Man.

CHAPTER IV

THE BIBLICAL NATIONS

In the previous chapters we have chiefly studied Man from the Geological aspect. During the Geological periods of his existence he could leave only unconscious records of his existence, such as that of tools and weapons, and the remains of animals which he hunted and fed upon. The nearest approach to a written record are his etchings upon bones, of himself, the mammoth, the horse, the reindeer, and the aurochs.

Between Neolithic man, *i.e.*, the men of the Later Stone Age, and the earliest written record, there is of necessity a great gulf fixed, for when Man began to write intelligibly he must already have reached a high stage of civilization. Probably the oldest nation of which we have any written records is the Accadian, which occupied Accad or Upper Mesopotamia, where the land rises from the alluvial plain up to the mountains of Kurdistan and Armenia. In the plain of Lower Mesopotamia dwelt the Shumirians (Sûmerians). Judging from the ancient statues, these people were Turanians, of Tartar or Mongolian features—*i.e.*, short, thickset, with yellow skins and coarse black hair. This Turanian people was

apparently displaced by the Semites (descendants of the Biblical Shem). In Chaldea (*i.e.*, Shumir or the plain of Shinar), Semitic influences prevailed from a very early period, and particularly in "Ur of the Chaldees or Kasdim"—from which place we are told Abram migrated. When we reach the historical periods of the great Babylonian and Assyrian Empires, the kings, priests and nobles are Semites, and the Accadian had become a dead language, which could only be read as we now read Latin, Greek and Hebrew—by the aid of translations, grammars and dictionaries. Specimens of these are to be seen in the Assyrian Department of the British Museum. There are also several inscribed bricks bearing the names and titles of Dungi and other kings of "Ur of the Kasdim," which connects them with the Biblical history of Abram. There are also inscriptions on bricks of Hammurabi, whom Doctor Pinches identifies with the Amraphel, King of Shinar (Shumir), mentioned in the 14th chapter of Genesis, and of Eri-aku, King of Larsa, called there Arioch, King of Ellasar; Kudur-Lagamur, King of Elam, has been identified with Chedorlaomer, and Tidal with Tudghul, King of the Umman-Manda.* Kudur-Lagamur, King of Elam, is shown there as a great conqueror of the gigantic Horites, Rephaim, Zuzim and Emim. These

*Genesis xiv. 1-8.

were descended from the Nephilim of Genesis vi., and were therefore of Pre-Adamic origin.

Elam was the great rival of the Assyro-Babylonian Empire. The Elamites conquered Chaldea in 2280 B.C., but in 645 B.C. Asshur-bani-pal, the grandson of Sennacherib, conquered and destroyed Susa, the capital (the Shushan of Daniel viii. 2).

Much further light has been thrown upon the culture of the rival countries, by the discoveries of M. de Morgan at this ancient capital of Elam, the ruins of which form a number of immense tels, which cover an area of from four to six square miles on both banks of the River Kherkha.*

Among other interesting discoveries is that of a bone cylinder, inscribed with what is believed to be the earliest stage of cuneiform writing, of which the signs are almost cuneiform.

Over a thousand inscriptions in the Elamite language were brought to the Louvre. Some are on slabs of stone, others on door-sockets, and bricks. They give the names of the kings by whose commands the buildings were erected, of which they form part. After the mythical period the earliest historical texts introduce us to the kings of Elam as vassals of their Mesopotamian suzerains. Of these the first is called "Ur-iti-Adad," vassal successively of the two Kings of Agade,

* "Manual of Oriental Antiquities," by Ernest Babelon.

Sargani-sar-ale, and Naram-Sin, about B.C. 3750. One of his successors, Karibu-Sa-Susinak, patesi of Susa, boasts of having built the temple of the god Suga, "The Ancient," and of having constructed the Canal of Sirdar: he is the vassal of the well-known Dungi, King of Ur, and of Gudea, patesi of Sîrpula. To the rule of the patesis at Elam succeeded that of the Tukkal-mah and the suzerainty, from being Chaldean became Elamite. Long after this the well-known Hammurabi delivered Chaldea from the dominion of Elam, and one of his successors entered Susa as a conqueror, but later on the Suseans took Babylon and carried away the statue of Bel.

A King of Susa, Shutruk Nakhunta, boasts of having devastated Chaldea, captured several kings, hundreds of towns, and of having built a large number of temples at Susa which were afterwards restored by his grandson, Shilkhah-en-Shusinak. The names of about twenty other Susan kings belonging to two or three different dynasties are known and there are traces of conflicting races in Susa itself. This fact is further shown by the diversity of languages, which are found written in cuneiform character.

Under Sargon, King of Assyria (B.C. 722-705), and his successors, there began a mighty struggle which ended in the ruin of Susa, by Assurbanipal, in B.C. 647. This conquest Assurbanipal records thus: "I,

Assurbanipal, the prince who adores the great gods I conquered the land of Elam . . . The statue of the great goddess Nana had been in adversity for 1635 years, she had been carried into captivity in Elam, a country which was not consecrated to her . . . I seized the hands of the statue of the great goddess, and in order to rejoice her heart I caused her to take the direct road to the temple E-anna. The first day of the month Kislev, I caused her to enter into the city Uruk, and I reinstated her in the tabernacle of E-anna, the temple of her choice."

At the time of the destruction of Assurbanipal, Elamite Susa contained not only the objects of art, but all the valuables which had been brought by the various kings of Elam from their expeditions into Chaldea as trophies of victory. Assurbanipal recovered the greater part of these objects and replaced them in the towns from which they had been taken. All that could not be carried away was destroyed, thus effecting the complete ruin of Susa. The city, however, was afterwards rebuilt, for a cylinder of Nebuchadrezzar II. informs us that he built many temples there.

Many interesting examples of Chaldean art were found at Susa. The most interesting is the triumphal stela of Naram Sin, a primary inscription on which relates that Naram Sin, King of Agade, in Lower Chaldea, 4000 B.C., caused the stela to be erected, in

order that there should be engraved on it the account of his warlike deeds, against the people of Lulubi. There is also a second inscription thereon, added long after the time of Naram Sin, which bears the name of Shutruk-Nakhunta, King of Elam, and is in the Anzanite language. Thus this same stela, which was originally a trophy of the Chaldean king, Naram Sin, was afterwards used to celebrate the victories of Shutruk-Nakhunta, the Elamite king, over the Chaldeans.

Among other marvellous discoveries are the statues in bronze which they succeeded in casting to life-size or more at a single casting. There is one such of Queen Napir-Asu, wife of Untash-Gal (B.C. 1500), now in the Louvre. It is life-size, and remarkable for its splendid execution. On her wrists are quadruple bracelets, on the left hand a ring. The costume consists of a long fringed robe which falls to the feet. The bodice is tight fitting, and shows the outline of the figure; on the shoulder there is a jewelled bula, and down the lengths of the sleeves there are elegant clasps. It is indeed marvellous that such details could be accurately rendered in a statue of solid bronze weighing many tons.

Beside the gigantic statues in bronze, there are many statuettes in gold and silver and numerous objects in ivory which date back to the primitive period of

Elamite history. There are also cylinders, some in glazed pottery, others in ivory, hematite, chalcedony and jasper, which were employed to seal their contracts; alabaster vases of various shapes; an immense quantity of small gold, silver and bronze rings, and also flat dishes in these metals, which may have been used for money; magnificent gold bracelets, and others of silver and bronze; domestic utensils, axes, knives and various weapons.

No better proofs could be given of the high state of culture existent at this period both in Elam and in Chaldea.

CHAPTER V

EGYPTIAN CULTURE

THE country whose advancement in culture vies with Chaldean, Elamite, and even perhaps with Accadian, in antiquity, is that of Egypt. For some of the oldest antiquities in the British Museum are those of Predynastic Egyptians, dating from the latter part of the Neolithic Age, a period, according to Dr. Budge, anterior to B.C. 4500.

These predynastic antiquities are those of the primitive, and probably indigenous, inhabitants of the Nile Valley, and throw a flood of light upon their advancement in culture even at that early period.

We learn from these that the most primitive people of Egypt dwelt in huts made of wattles and mud, wearing the skins of animals and living by hunting and fishing. The fish were pursued in flat-bottomed reed boats and caught with hooks and harpoons made of bone and flint. Gazelles and other wild creatures of the desert were shot with flint-tipped arrows and cut up with flint knives, which latter were also used for mummifying until the time of the twelfth dynasty. It is interesting to note that these knives of flint or chert, called "Ethiopian

Stone," were used by the Egyptians in common with many of their Semitic neighbours in many religious ceremonies, including the rite of circumcision long after the introduction of metal. Hence the reason of their use by Joshua (chap. v. 2). The chief arts of the Predynastic Egyptians were flint-knapping, which attained there a perfection elsewhere unknown, and the manufacture of extremely elegant pottery without the aid of the wheel. The Neolithic Egyptians, who were akin to the Libyans or Berbers, buried their dead lying on the side, with the knees bent up to the chin, as we may see from the specimen now in the British Museum, which is the oldest human body in the world. The bodies were not mummified in the style common to later days, but dried in the sun and wrapped in reed mats, or gazelle skins, remains of many of which have been found in the graves, together with flint instruments for the chase, vases filled with food, which prove that these early Egyptians, even in Neolithic times, believed that the deceased would enjoy a future life similar to that which he had led on earth. The Neolithic Egyptian had no knowledge of the art of writing, but this was brought to them by immigrant tribes from Asia, who were of Semitic race, like the people of ancient Babylonia. These were called "Mesniu" or Metal-workers, and their chiefs were known as Shemsu-

Heru or followers of Horus. Their advent was followed by a rapid political development. The new-comers formed many principalities which eventually became united into the two kingdoms of Northern or Southern, or Upper and Lower Egypt. The first king of a united Egypt was called Mena or Menes, who founded the city of Memphis or Men-nefer, "The Fair Abode." From this came the Hebrew "Noph," the Assyrian "Mimpi," and the Memphis of the Greeks and Romans. The chief characteristic of the age which followed this unification was the rapid development of Egyptian civilization, which in a period of 300 years passed from a state of barbarism to that of a highly civilised and cultured people.

At the end of the first dynasty, founded by Menes, a second dynasty was founded by Besh (Betchau), or Kha-sekhem, which means "manifestation of power," who was called Boethus by Manetho. The most important king of the "Third" Dynasty was Tcheser, for whom two tombs were built—*viz.*, the step pyramid at Sakkara and a large brick mastaba found in the desert, about nine miles from the modern town of Girgeh. The founder of the Fourth Dynasty was Seneferu, who conquered the Peninsula of Sinai, where lay the valuable mines of copper and turquoise. His son, Khufu, is said to have been the builder of the Great Pyramid (B.C. 3733-3700). The

second pyramid was the work of King Kha-f-Ra, and the third was built by his son, Men-kau-Ra (B.C. 3633-3600).

The Fifth Dynasty appears to have been an energetic race, but falling short of the preceding dynasties in the magnificence of its monuments. Its last king, Unas, and two of the first kings, Teta and Pepi, of the Sixth Dynasty, were the builders of famous pyramid tombs. Pepi also brought Nubia into subjection, and regained possession of the mines of Sinai, which his predecessor had lost. (Now follows a period of great interest to the Biblical student, not for its history but for its want of it. From the Seventh to the Eleventh Dynasties there is a complete cessation of history, and scarcely any monuments mark this period. Mariette says, "When Egypt awoke from its long sleep with the eleventh dynasties, the ancient traditions were forgotten. The proper names of the kings and ancient nobility, the style of the hieroglyphic writing, and even the religion, all seemed new. The monuments are rude, primitive, and sometimes even barbarous, and to see them one would be inclined to think that Egypt, under the Eleventh Dynasty, was beginning again the period of infancy which it had already passed through 1500 years earlier under the Third Dynasty.") There is only one hypothesis which could adequately explain this

mystery. Some great catastrophe must have put a sudden end to the Sixth Dynasty and swept away all the people, and Egypt must have been re-peopled by immigrants at a much lower stage of civilization. Now, according to the British Museum authorities, the Sixth Dynasty came to an end about 3130-3100 B.C., almost exactly coinciding with the date of the Noachian Deluge, as given by Hales and Josephus (3155 B.C.). So here we have a remarkable confirmation of Biblical history. For it was after the deluge that Egypt was re-peopled by Mitsraim, the son of Ham, who gave his name to the whole country. The Arabs still call Egypt "Mesr," and the name was formerly applied to Memphis, and is now to Cairo by the Egyptian natives. We may note also in the Abrahamic history that no mention is ever made of the need of an interpreter in any of the countries visited by him, which agrees with the Biblical statement that these countries were now inhabited by the sons of Noah. The whole narrative tends to show that all the countries where Abraham sojourned were sparsely populated and in a low state of civilization. For in regard to Sodom, Gomorrah, Admah, Zeboim and Zoar, each city had its own king, showing clearly that they had not become consolidated into one state, and the same must be true of the four kings against whom they fought, if

Abraham was able to defeat them with only 318 trained servants. So small indeed were the so-called kingdoms, that Abraham was regarded as a "mighty prince," and his alliance and friendship most earnestly desired by Abimelech, King of Gerah (Gen. xxi. 22-32). So it would appear that the old civilization and learning had been swept away by some wide-spread catastrophe, and the earth's inhabitants were beginning life "de novo;" and thus for 600 years, until the Twelfth Dynasty, Egypt did not regain possession of her lost civilization. At this time great temples and monuments rose or were restored at Thebes, Heliopolos, Memphis, Tanis and Abydos. But the most famous work of this period was the construction of Lake Moeris (Eg. "Mau-ua," or Great Water), to receive the surplus waters of the Nile and to control its inundations. It was completed in the reign of Amenemhat III., B.C. 2300-2266.

Much of the history of the daily life of the ancient Egyptians can be gleaned from the monuments and other objects in the British Museum. They are like stepping-stones, by the help of which we may walk with some degree of assurance, taking here and there a flying leap on the stream of time and see the gradual welding together of the various nomes into a united Egypt under Mena or Menes. Well it is for us that the Egyptians had such a deep-rooted

desire to be known to posterity, so that no expense was spared to accomplish their purpose. The cost of mummifying alone must have represented in those days a vast fortune, when it cost £250 (a talent of silver); and even the £60 (20 minæ), which it cost in lesser cases, would be equal to a life-long competence. In this connection it is interesting that Jacob was embalmed in Egypt, and that his embalming occupied forty days, and the period of mourning seventy days. The most expensive method is said to have taken seventy days. The brains and visceræ were removed and the cavities filled with myrrh and cassia, and other fragrant and astringent substances. The body was then soaked in a solution of salt and soda for seventy days. Mummifying, in some form, was practised long before the time of the First Dynasty, as proved by the body exhibited in the First Egyptian Room, which, before burial, appears to have been eviscerated and treated with oil of bitumen. The grave was found covered by two large boulders, which secured the preservation of the body in a complete state. Beside the body were found flint knives and other implements, and black, red and buff-coloured pottery, partly filled with the dust of funeral offerings. The style of the flint implements is that of the later Neolithic period of Egypt, which proves, incidentally, that the Egyptians of that period

believed in a future life. Indeed, the greater portion of their monuments, being of a sepulchral character, point with certainty to such belief, and not only to belief in the survival of the soul, but also in the resurrection of the body.

The sums spent on the erection and upkeep of such monuments is beyond all calculation. For as early as the Second Dynasty there were priests of the Ka or Double of Kings. One of the oldest inscriptions is that of Shera, a superintendent and priest of the Ka of Sent, a king of the Second Dynasty. His duty was to perform commemorative services for the king at regular intervals.

But the apex of luxury was reached probably in the period of the pyramids, the most celebrated of which is the Great Pyramid, which Dr. Budge ascribes to Khufu or Cheops. The area of this stupendous monument is twelve and one-half acres, and its height, four hundred and fifty feet. It was twenty years in building, employing three hundred thousand men in gangs of ten thousand, in three monthly shifts. The Second Pyramid was built by Khafra or Chephren. Its height is four hundred and fifty feet, and it contains sixty million cubic feet of masonry, and weighs nearly five million tons. The Third Pyramid, built by Men-kau-Ra, is two hundred and fifteen feet high. The celebrated Sphinx is one hundred and

fifty feet long and seventy feet high. The head alone is thirty feet long and the face fourteen feet wide. On a like colossal scale was the statue of Ramasses II., the Pharaoh of the Oppression. The length of the face is no less than nine feet eight inches, and the width eight feet nine inches. There is also a fist, from a statue of the same king, which measures four feet three inches and weighs about one ton six hundred weights.

From a Biblical standpoint, perhaps the most interesting display in the whole department is the series of unbaked bricks which are stamped with the names of kings of the Eighteenth and Nineteenth Dynasties, thus comprehending the period during which Israel was in Egypt engaged in the making of such bricks. The names inscribed on them include those of Amen-Hetep III., Thothmes I., Thothmes III. and Rameses II.

Most interesting to ladies are the wig and wig-boxes, wooden combs with two rows of teeth, tweezers for removing superfluous hair, and bronze mirrors.

Light is thrown on their domestic life by the mortars, kneading troughs, corn grinders, and on their daily food and sacrifices, by the dried fish, crushed wheat, bread, cakes and pastry. One of the cakes is in the form of a crocodile and another in that of a leaf. There is also the wooden model of a house,

with the figure of a woman making dough. The common drink of the country was beer made from barley. A sweet beer was also made from honey. Wine made from grapes was drunk by the upper classes and the lower classes drank date wine.*

In the Fourth Egyptian Room we can see the toys beloved of Egyptian children. Among these is an elephant with its rider, each with movable limbs, an ape drawing a chariot, a cat-headed dwarf, a hippopotamus and a lion killing its prey. There are also balls made of papyrus, porcelain and leather stuffed with chopped straw. The daily allowance of food for a boy at school was three cakes of bread and two jugs of beer, which were brought by his mother every day. Lessons began early in the morning and lasted till noon, when, as a papyrus says, "the pupils left the school with cries of joy"—showing that human nature is the same in all ages.

A very pretty domestic touch and insight into the heart of a king is given in the words of Amenophis IV., who married Dadughipa, the daughter of Tushratta, King of Mitani. In one inscription he says: "Sweet love fills my heart for the Queen and her young children. God grant a great age to the Queen Nefer-titi; for long years may she hold fast

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* Dr. Wallis Budge.

to Pharaoh's hand; grant a great age to the royal daughter Meri-Aten, and to the royal daughter Makt-Aten and to their children. May they hold fast the hand of the Queen, their mother, for ever and ever."

CHAPTER VI

THE EVOLUTION OF CHINESE CULTURE

THE history of Chinese culture is carried back by some to a mythical period of fabulous antiquity: their first man, Can Ku, emerging from chaos as the embryo of an all-productive Cosmic egg. He is followed by a mythical series of celestial and human rulers, some of the latter of which were called "Yu Chao" (the nest-having), because they lived in trees in those days; and others, "Sui-Jen" (the fire-producers), as the discoverers of the primitive friction hand-drill of wood. The legendary, as distinct from the purely mythical period begins with Fu-Hsi, the reputed founder of the Chinese polity. An inscription on a bas-relief of the Han Dynasty reads:

"Fu-Hsi, styled Ts'ang, was the first to rule as a king: he traced the trigrams and knotted cords as a means of governing all within the seas."

The *pa-kua* or eight trigams referred to are the well-known symbols of ancient divination and mystic philosophy, which are said to have been revealed to Fu-Hsi by a supernatural being called the dragon-horse, rising from the waters of the yellow river, with a scroll upon its back inscribed with the mystic diagram. The figure of the dragon-horse is often represented in jade,

porcelain or bronze. The "knotted cords" remind us of the *quippus*, the cord records of the ancient Peruvians.

Chu Yung was the next sovereign. He is chiefly celebrated as the conqueror of Kung Kung, the first rebel, and the leader of a titanic insurrection in times of old, when he well-nigh overwhelmed the earth with a watery deluge. A quaint inscription regarding him reads: "Chu Yung had nothing to do, there were no desires, nor evil passions, and neither punishments nor fines were inflicted." Truly an ideal state.

The third king of the Han Dynasty was Shen Nung, the Divine Husbandman, who first fashioned timber into ploughs, and taught his people the art of husbandry. He discovered the curative power of herbs and founded the first markets for the exchange of commodities. His inscription reads:

"Shen Nung, seeing the virtue of agriculture, taught how to till the ground and sow grain, and stirred up the myriads of the people."

The Wu Ti, or Five Rulers, who succeeded the above are thus described in the inscriptions:

(1) "Huang Ti made changes: he fabricated weapons, dug wells in the fields, lengthened the official robes, built palaces and dwelling houses."

(2) "The Emperor Chuan Hsii is the same as Kao Yang, the grandson of Huang Ti."

(3) "The Emperor K'u is no other than Kao Hsen. He was great grandson of Huang Ti."

(4) "The Emperor Yao was named Fang Hsiin. His benevolence was celestial, his knowledge that of a god: near at hand he was like the sun, afar off like a cloud."

(5) "The Emperor Shun was named Chung Hua. He tilled the ground on the mountain: for three years he laboured far from his home."

Huang Ti, the first of the Wu Ti, was a most prominent personage at the dawn of Chinese history. His capital was near the modern Hsian Fu, in the Province of Shensi. Many of the industrial arts are traced back to his time, and his principal consort, Hsi-ling Shih, who first taught the people to rear silk-worms, is still worshipped as a deity on that account. The Taoists have transformed Huang Ti, the "Yellow Emperor," into a miraculous being who invented alchemy and succeeded in gaining immortality.

The Emperors Yao and Shun, the last two of the Wu Ti, are placed by Confucius at the head of the Shu King, the classical annals compiled by him, and idealised as perfect models of disinterested rule for all time. Their capital was Ping-Yang-Fu in Shansi. Their memorial temple still stands outside the walls of this city, with gigantic images of the two heroes thirty feet high. Shun, the last of the Wu Ti, was succeeded by the great Yu

who founded the Hsia Dynasty of which there were 18 rulers (B.C. 2205-1767), then followed the Shang Dynasty of 28 rulers (B.C. 1766-1122), and the Chou Dynasty of 35 rulers (B.C. 1122-255).

The most cherished relics of the Chou Dynasty are ten stone drums now installed in the two side halls of the principal gateway of the Confucian temple at Peking. They are really mountain boulders, roughly chiselled into the shape of drums about three feet high. The inscriptions thereon celebrate an imperial hunting and fishing expedition, and relate how the roads had been levelled for a grand battle carried out by the troops of warriors. A facsimile of the first inscription is translated somewhat as follows:

"Our chariots were solid and strong,
Our teams of well-matched steeds;
Our chariots were shining and bright,
Our horses all lusty and sleek.

The nobles gathered round for the hunt,
And hunted as they closed in the ring,
The hinds and the stags bounded on,
With the nobles in close pursuit.

Drawing our polished bows of horn,
And fitting arrows to the strings,
We drove them over the hills;
The hoofs of the chase resounded,
And they herded in close-packed mass,
As the drivers checked their horses.

The hinds and stags pressed swiftly on,
Till they reached the great hunting park,
He drove on through the forest,
And as we found them one by one,
We shot with our arrows the wild boar and elk"—

which gives some idea of the literary attainment of that period.

In ARCHITECTURE the Chinese have never made any great progress, for "the first impression given by the view of a Chinese city from the parapet of the city wall—whether it be the Tientsin, with the 150,000 houses, of its population of shopmen and artisans, or Peking, with its temples, its imperial and princely palaces and its public buildings—is that of a certain monotony, resulting from the predominance of a single type of architecture. China, in fact, in every epoch of its history and for all its edifices, public or private, has kept to a single architectural model. Again, it is a cardinal rule in Chinese geomancy that every important building must face the south, and the uniform orientation resulting from this, adds to the general impression of monotony. Ruins in China are rare, and we must turn to books to get some idea of ancient architecture. The first large buildings described in the oldest canonical books are the lofty towers called *t'ai*, which were usually square and built of stone, rising to the height sometimes of 300 feet, so that they are stigmatized as ruinous follies of the ancient kings. These towers were of three kinds, storehouses for treasures, watchtowers, and astronomical observatories. Among the later representatives are the towers of the great wall, which were built of stone with arched doors and windows."

From the earliest antiquity the Chinese are recorded in their annals and traditions to have been acquainted with the art of moulding and chiselling *bronze*, and the examples which have survived to the present day reveal something of their archaic history and primitive superstition. During the third millennium B.C. the technical methods were gradually improved till we come to the reign of the great *Yu*, the founder of the *Hsia* Dynasty, who is recorded to have cast the metal, sent up as tribute from the nine provinces of his empire, into nine tripod caldrons of bronze. Copper was highly valued during the ancient dynasties, and it is often referred to in the older books under the name of *Chin*, or "metal," being the metal, *par excellence*, of the period. It was used with an alloy of tin in the fabrication of bells, gongs, sacrificial utensils, axes, hatchets and halbert heads, and trident spears, swords, spades, hoes, arrowheads and concave mirrors. The five colossal bells at Peking, cast in the reign of Yung Lo (A.D. 1403-1424), weigh about 120,000 pounds each, are fourteen feet high, and thirty-four feet in circumference. They are covered inside and out with Buddhist Scriptures in Chinese script, interspersed with Sanskrit formulæ. An ancient bronze bell of the Chou Dynasty has the following interesting inscription, which is anterior to the 7th century B.C.:

"I, Kuo Shu Lü, say: Grandly distinguished was my illustrious father, Hui Shu, with profound reverence he maintained a surpassingly bright virtue. He excelled alike in the rule of his own domain and the liberal treatment of strangers from afar. When I, Lü, presumed to assume the leadership of the people and to take as a model, the dignified demeanour of my illustrious father, a memorial of the event was presented at the Court of the Son of Heaven, who graciously honoured me with abundant gifts. I, Lü, humbly acknowledge the timely gifts of the Son of Heaven, and proclaim their use in the fabrication for my illustrious father, Hui Shu, of this great sacrificial bell. Oh, illustrious father, seated in majesty above, protect with sheltering wings us who are left here below. Peaceful and glorious extend to me, Lü, abundant happiness! I, Lü, and my sons and grandsons for ten thousand years to come, will everlastingly prize this bell and use it in our ritual worship."

During the 7th century the power of the Empire was swayed by confederacies of feudal princes, and the period (B.C. 685-591) is known in history as that of WU PA, or "Five Leaders," who figured in succession as maintainers of the Government of the Son of Heaven. After this, for two centuries, the country was devastated by civil war between the contending States, till King Nan, in B.C. 256, sur-

rendered to the Prince of Ch'in, and brought the Chou Dynasty to an end.

King Cheng succeeded to the throne of Ch'in in B.C. 246, and in B.C. 221, after he had conquered and annexed all the other States, founded a new and homogeneous empire on the ruins of the feudal system. He extended his empire widely toward the South, drove back the Huing-nu Turks on the North and built the great wall as a rampart of defence against these nomads. In the fifth and fourth centuries B.C. the Chin State (Shensi Province) extended its boundaries toward the South and West, and from its name was doubtless derived that of China, by which the country generally became known to the Hindus, Persian Armenians, Arabs and ancient Romans.

Cochin China was annexed in B.C. 110, and named "Jih Nan"—South of the Sun.

BUDDHISM was officially introduced in A.D. 67. Roman merchants came by sea to Cochin China in A.D. 166, appearing in the annals as envoys from the Emperor An-tum (Marcus Aurelius Antoninus).

The empire attained its widest limits under the Great Fang Dynasty (618-906). A Chinese General, with an army of Tibetan and Napalese auxiliaries, took Magadla, the capital of Central India, in 648, and a fleet of Chinese junks sailed to the Persian Gulf, while the last of the Sasanedes fled to China

for refuge, Arabs came by ship to Canton, settled in some of the coast cities, as well as in the province of Yunnan, and the Crescent has prevailed in these parts ever since, the number of Chinese Mohammedans, to-day, being estimated to exceed 25,000,000.*

The Chinese may be looked upon as an example of arrested civilization and culture. Let us hope that the change which is now taking place may lead to the introduction of Christianity and of European civilization and culture. They might then make more progress in one decade, than hitherto in a millennium.

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* "Chinese Art," by Stephen Bushell C.M.G.

PART III.

Chapter VII.—Causes of Advancement in Culture.

„ VIII.—The Evolution of the Art of Writing.

„ IX.—Egyptian Writing.

„ X.—Egyptian Hieroglyphics.

„ XI.—The Proto-Alphabet.

„ XII.—The Hebrew Alphabets: Introduction.

„ XIII.—The Hebrew Alphabets: History of.

„ XIV.—The Hebrew Alphabets: The Square Character.

CHAPTER VII

THE CAUSES OF ADVANCEMENT IN CULTURE

In seeking to determine the prime factors in the evolution of culture we are confronted by the fact that time alone, however extended, is insufficient to procure any great degree of advancement.

For while, on the one hand, we see nations continuing at the same dead-level for thousands of years, there are others who rise almost suddenly to a comparatively high degree of culture.

This was the case in regard to the Fiji islanders as recorded in the chapter on "The Crowning Revelation."

It is said that these people of late years abandoned all their old barbarous practices, and the state of things offers a marvellous contrast to what it was a century ago. And this is only a sample of the effects of Christian revelation in various parts of the world. During the last century the whole character of the population of the South Sea Islands has been changed by the conversion of 150,000 to Christianity. Thus, in the comparatively short space of a century,

Revelation has effected more than all other influences combined to effect in previous millenniums.

Religion, natural and revealed, has had more effect upon the evolution of culture than all other forces combined. The history of Brahmanism, Buddhism, Mahommedanism, the religion of Zoroaster, of Lao-tse and of Confucius, demonstrate the tremendous effect which religion has upon culture.

But religion itself, as well as all the arts and sciences which constitute culture, are dependent for their transmission and growth mainly to the art of writing. We therefore conclude that the art of writing is the second prime factor in the evolution of culture.

But the crown and topstone of the art of writing is the evolution of the alphabet. The importance of this latter it is not easy to exaggerate. For it is clear, in regard to the Chinese, that there are causes which combine to keep back their civilisation and culture, and one of these, if not the chief, is the lack of an alphabet. The Japanese have seen this, and have invented an alphabet of Chinese characters, just as the Persians did of the cuneiform which they inherited from the Assyrians. In the subsequent chapters, therefore, we have traced the art of writing from its faint beginnings in the drawings of men of the Old Stone Age to its fruition in an alphabet.

CHAPTER VIII

THE EVOLUTION OF THE ART OF WRITING

By the term *writing* we understand every system employed by man to fix the expression of their thoughts by material signs, by which they are able to communicate one with another other than by word of mouth, and to impart duration to their ideas.

This end has been attained mainly by the application of two principles—*viz.*

(1) The *ideographic*, or representation of ideas.

(2) The *phonetic* or representation of sounds.

Ideographs are used either for the expression of direct concrete ideas, by pictures of the objects themselves, or for abstract ideas, by using the object depicted as a symbol of the abstract idea.

Phonetics present equally two degrees—*viz.*, the *syllabic*, in which the word was considered as indivisible and represented by a single sign both consonant and vowel; and the *alphabetic*, which decomposed the syllable and represented consonant and vowel by distinct signs.

Fortunately the various steps in the acquisition of the art of writing have left their traces behind at every stage. We might begin, for instance, with the

relics of the Quaternary period: the imitations pure and simple of the figures of animals by which the men of that period were surrounded, such as the mammoth, the cave-bear, reindeer, horse and aurochs. A kind of imitative instinct seems to have prompted the very infancy of humanity, even while in a state of savagery, and some primitive races attained to a true sentiment of beauty in their representations of objects; and in some localities pictures have been found which denote a further step in the way of progress, in the endeavour to represent the exploits of the chase, which are an approach to the system of mnemonics found among the North American Indians, who traced on the skins which formed their tents, and embroidered on their garments, pictures which recorded, in a manner partly figurative and partly mnemonic, their personal exploits or those of their race. But these representations which mark the birth of hieroglyphics did not depict any sound; but, representing exclusively and directly the idea, were absolutely independent of words, and had an existence and a signification apart from all pronunciation, and the spoken language was thus quite distinct from the written, so that anyone could understand the one without knowing the other, and *vice versâ*.

But though, at the beginning, the primitive ideographs represented only ideas and not words, those

who read them would naturally connect the sign with the corresponding word in the spoken idiom, and thus would be born the first conception of phonetic writing, and would in course of time give to each sign a fixed and habitual pronunciation.

A further step in phonetic writing is that exhibited among the Nahuas of Mexico—*viz.*, the *rebus*, *i.e.*, the use of characters to form words independent of their original ideographic meaning.

Thus the name of the fourth king of Mexico, Itzcohuatl, "the serpent of obsidian," is represented by a serpent (cohuatl) garnished with arrows of obsidian (itzli), and which, therefore, in the spoken language must be pronounced "Itz-cohuatl." After the conquest of Mexico and the subsequent conversion of some of the natives to Christianity, this method of representation by *rebus* received a new impetus in the endeavour to memorise prayers and other religious works. This was done by a mixture of ideographic and phonetic characters, by means of *rebus*. To express the words, "I confess," they depicted an Indian kneeling at the feet of a monk; for Almighty God they depicted three crowned heads, representing the Trinity; for the Virgin Mary, a bust of a woman holding a child; for St. Peter and St. Paul, two crowned heads, with keys and a sword. The paternoster also was represented by the homophones nearest to the Latin words in their own language.

The primitive Chinese, the Egyptian, and the Assyrian cuneiform all exhibit this method of transition from the ideographic to the phonographic stage by means of *rebus*.

In the cuneiform, the vestiges of rebus are numerous and play a considerable *rôle*.

For example, the sign for hand (imid) used tropically, by a natural transition for the notion of taking, was used also for the word "country" (mada) and the verb "to go" (mida) by reason of the similarity of sound.

So also, for the same reason, in Egyptian the *alabastrum* (hen) served to represent ideas as widely different as holiness, majesty and slave. The complex symbol composed of the sign for heaven with three vases, signifying "cloud," corresponds to the word "tahen," and is therefore used to mean "brass," which is an exact homophone in the same language.

In the Chinese language the state of *rebus* is the state at which the development of the language was arrested; for, from the fact that the language is monosyllabic, the syllabic stage is identical with that of *rebus*. The number of syllables in the Chinese language is 450, which by variations of accents can be made to express 1203 sounds only.

It must necessarily follow, therefore, that there are a great number of homophones or words of the same sound, which has led to the formation of 215 keys or

determinatives which take the place of the gestures used in the spoken language. The phonetic part, therefore, of the Chinese language is produced by means of rebus, since it is composed of characters which were originally purely ideographic.*

But the Accadian and Egyptian languages being polysyllabic, an intermediate step was necessary between rebus and the syllable. This was a system of acrology, by which a sign representing a word, was used also for the first syllable, as from "*annap*" (star), the same sign served to represent the syllable "*an.*" The sign representing the ear, pronounced "*pil,*" was used for the syllable "*pi,*" that representing a fish ("*chal*") for the syllable "*cha,*" etc., and the same process is observable in numberless instances in the Egyptian; but while the Assyrians never passed beyond the syllabic stage, the Egyptians took the further step of separating consonant and vowel, by giving the sound of the first letter only, in the name of the object to the sign which represented it, thus forming a true alphabet. Not alone by the invention of an alphabet did the Egyptians facilitate writing; but also by the modification of the hieroglyphic into the hieratic and demotic forms, they arrived at a conventional system of writing similar to those in use at the present day.

* "Essai sur la Propagation de l'Alphabet Phénicien," par F. Lenormant.

CHAPTER IX

EGYPTIAN WRITING

WE have never had, in any preceding age, such a splendid opportunity as we have to-day of tracing the history of culture back to its very beginnings, for true it is, that we now have such light on the very dawn of religion and civilization as could not have been dreamed of as possible a century ago. For the study of archæology was then in its extreme infancy. It was just over a century ago that the key to the decipherment of the Egyptian Hieroglyphics came into possession of the British. It was found in 1798 by a French Officer of Artillery, named Boussard, among the ruins of Fort St. Julien at the Rosetta mouth of the Nile. In 1801 it passed into the possession of the British, and it was sent to England in February, 1802, and finally deposited in the British Museum. The stone was set up as the result of a Decree passed in the General Council of Egyptian priests assembled at Memphis, to celebrate the first commemoration of the Coronation of Ptolemy V., Epiphanes, King of all Egypt (B.C. 196).

The decree was engraved in the writing of the priests (hieroglyphic), in the writing of the people

(demotic), and also in Greek uncials, and was placed in every temple of the first, second, and third class by the side of the image of the king.

The Greek text of the Rosetta Stone was first translated by Du Theil and Weston in 1802. Akerblad succeeded in making out the meaning of several lines of the demotic text, and Young and Champollion (1819-22) succeeded in educing an alphabet of Egyptian hieroglyphics, which enables, with the aid of Coptic, the inscriptions to be deciphered and translated with remarkable accuracy.

The hieroglyphics were, however, not only engraved on stone, but were also written on papyrus. The writing materials consisted of reed-pens, palette, ink and inkpot. Papyrus was made from the stem of the "*Cyperus Papyrus*," which grew in the marshes and pools near the Nile. It is not now cultivated in Egypt, but is still found in the Sûdân, growing to a height of as much as twenty-five feet.

A sheet of papyrus was made by cutting a stem of the plant into thin strips, which were laid side by side perpendicularly, and upon these another set of strips was laid horizontally, a thin solution of gum or paste was run in between them, after which the sheet was pressed and dried.

These were often of great length. The longest in the British Museum is one hundred and thirty-five

feet long by one foot five inches wide, and the celebrated Papyrus of Ani, enlarged facsimiles of which adorn the walls of the British Museum, measures seventy-eight by one and a quarter feet.

The palette was of wood, from eight to sixteen inches long, with a groove in which the writing reeds were placed and hollows to hold cakes of ink or paint, generally black and red. Besides papyrus, scribes frequently used slices of white limestone, or boards plastered with lime.

After the Twenty-sixth Dynasty the pen used was an ordinary reed, cut like a quill-pen. In the Ptolemaic Period, pieces of broken earthenware vessels, or potsherds, commonly known as *ostraka*, were much used for writing receipts, school exercises, prayers, extracts from the Scriptures, letters, lists and business documents in general.

CHAPTER X

EGYPTIAN HIEROGLYPHICS AND ALPHABETIC ORIGINS

IN the present state of our knowledge of the subject of alphabetical origins it is impossible to hold any longer to M. De Rougé's theory of the derivation of the Phœnician from the Egyptian Alphabet. Each fresh discovery has conspired to overthrow it. It has arrayed against it such weighty names as those of Dr. Evans and Professor Flinders Petrie, besides a host of minor witnesses. For, as Dr. Evans remarks, "the great principle of acrophony, by which, instead of a sign being taken as a word or syllable, it stood for the initial letter, is made the sole basis of the Phœnician Alphabet. This great step in the evolution of writing was already partly anticipated in the Egyptian hieroglyphic series, where some alphabetical signs occur. Hence De Rougé's attempt to derive the Phœnician letters from the Egyptian proto-types. By an eclectic process he sought these in certain hieratic forms of a much earlier period, making the Phœnicians re-name their letters according to a fancy system." "The old simple theory of Gesenius and his followers, that the Phœnician letters were derived from the pictorial objects suggested by their names,

seems on the face of it more natural than the artificial theory of De Rougé," and the Phœnician letters do not agree with the Egyptian in a single instance, and the oldest monuments of the Phœnician Alphabet were found, not in Egypt, but in Palestine and Assyria, such as the Stele of Mesha and the Nimroud Lion Weights.

But the discoveries of Professor Petrie at Abydos have thrown still further light on this difficult but entertaining problem. He affirms that symbols, closely resembling the alphabetical characters, are found to have co-existed in Egypt even before the First Dynasty of Egyptian Kings known to history, and that the usage of such forms from B.C. 6000 to B.C. 1200, or later, shows that we have to deal with a definite system, and it is impossible to separate those used in Egypt from the similar forms used in other lands connected with Egypt from 800 B.C. down to later times. We may find many of these also in the Cretan inscriptions long before 800 B.C., and the Mycenean script, which in many of its forms corresponds to the marks on Egyptian pottery, antedating even the First Dynasty, is as old as the hieroglyphic writing, if not older. The symbols of the alphabet, therefore, were in existence thousands of years before the date of the Moabite stone and the bowl of Baal-Lebanon.

Professor Petrie's view of the non-hieroglyphic origin

of the Phœnician Alphabet is now shared by many others. He concludes that out of a large body of symbols in use from pre-historic times around the shores of the Mediterranean, the Phœnicians specialised as alphabetic signs those which they had utilised as numerals, and this specialisation was the starting-point of the alphabet as we know it. The use of numerals would soon render these signs as invariable as our own numbers, and force the use of them on all countries with which the Phœnicians traded. Hence before long these signs drove out of use all others, except in the less changed civilizations of Asia Minor and Spain.

But this theory does not account in any way for the names of the letters, which names certainly have reference to a hieroglyphic origin.

But we have no proof whatever that these names were of Phœnician origin, and they were probably adopted from some other Semitic alphabet, and as the meaning of nearly all the names of the letters can readily be traced in Hebrew, it seems most likely that the names were adopted from the square alphabet, which was used side by side with the Phœnician for centuries, the former for sacred purposes, the latter for ordinary secular purposes.

If we adopt Professor Petrie's view of the origin of the Phœnician Alphabet, we can look with the same

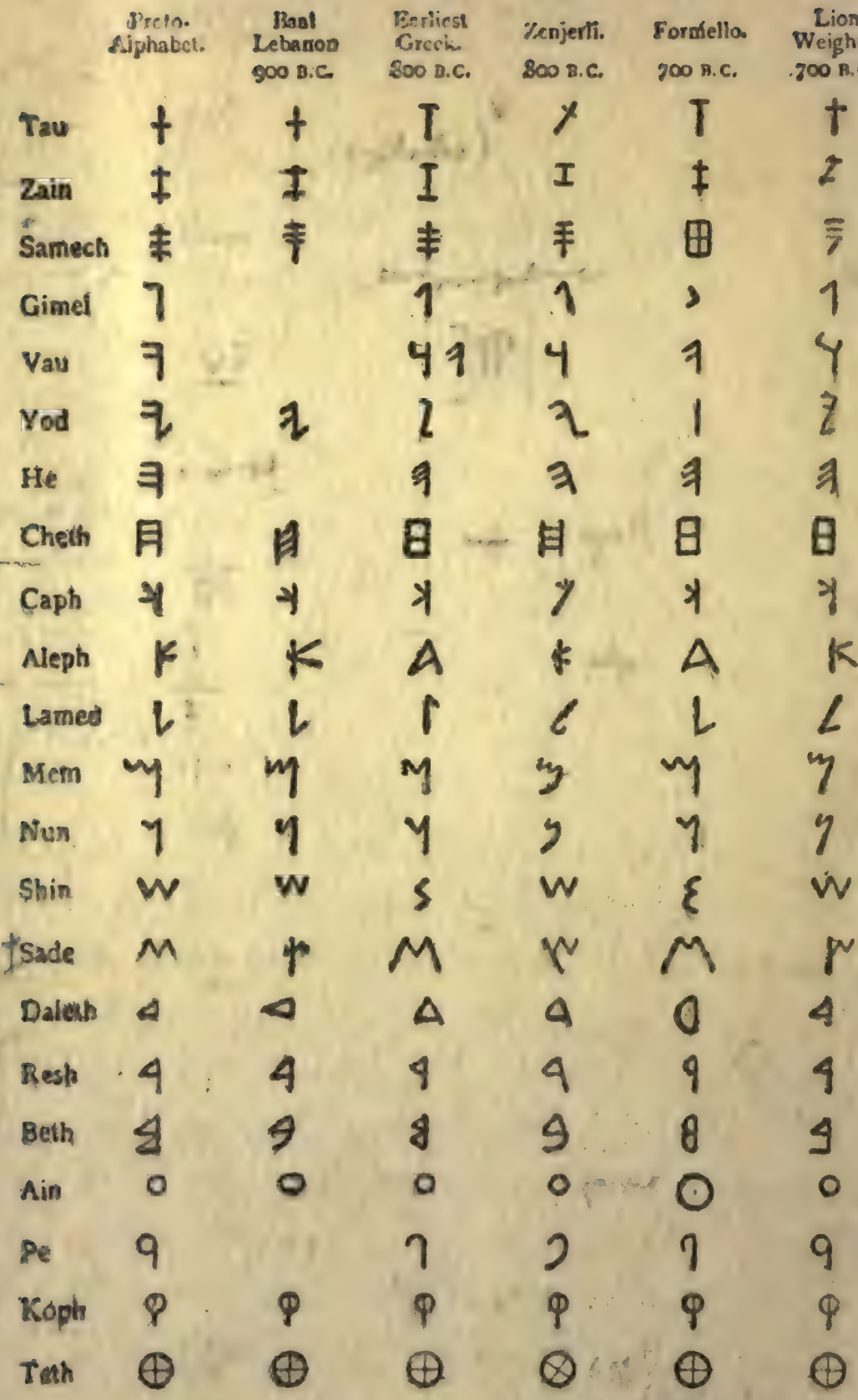
degree of veneration as that which the Hebrew scribes had for the square character, which was called by Rabbi Judas Hakkodesh "me-ushereth" = *beata beatifica.* Michaelis also derives the name "ashurith" used of the square character from "ashar" = blessed.

CHAPTER XI

THE PROTO-ALPHABET

THE following table will illustrate how the Alphabet may have had a numerical origin as suggested by Professor Petrie. A comparison of the Greek (800 B.C.) with that of Baal Lebanon (900 B.C.) will demonstrate the derivation of the Greek alphabetical signs from the Phœnician, and it is from this also that our modern alphabet, which we call "Roman," is derived. And so we are to-day in the enjoyment of the use of the most perfect instrument for the preservation of thought and its conveyance to future generations that can be conceived.

And as with the alphabet, so with every advance which the Ancients made in culture, we see that they bequeathed it to the leading nations of the Middle Ages, who have, in turn, handed it down to us, who are thus the privileged Heirs of all the Ages.



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CHAPTER XII

THE HEBREW ALPHABETS

Introduction

The primary instrument in the civilization of the nations of Europe has been the Bible. The language in which the earliest portions of our Bible has been handed down to us is the Hebrew language and script.

The Hebrew Bible, as we now know it, is written in what is called the Square Character.

The Higher Criticism has endeavoured to show that this character is comparatively modern, and that it was not known in the time of Moses, or even before the Babylonian captivity, and that therefore the Scriptures could not have been written in this script, but that the Phœnician Alphabet was used for this purpose. The object of our study of the Hebrew Alphabet in the following chapters is to demonstrate the antiquity, as well as the sacred character of the Hebrew Alphabet, and the probability of its derivation from an original pictorial script, and not from the Phœnician as it was generally supposed to be. This has a direct bearing upon the authenticity of the Grand Old Book which is so dear to the Christian heart.

origin of Smitic alphabet (Sayce). Roy Asiat. Soc. 192
p. 297

CHAPTER XIII

THE HISTORY OF THE HEBREW ALPHABETS

THE theory of M. de Rougé of the derivation of the Phœnician from the Egyptian alphabet,* though accepted by some archæologists, does not appear to rest on any certain foundation.

There are two weighty objections against it which only the strongest evidence of resemblance could possibly overthrow: (1) the Egyptian letters represent objects, the names of which begin with these letters; similarly the Phœnician had names indicating an origin from a hieroglyphic system on the same principle of acrophony. If the Phœnician letters were derived from the Egyptian these names would describe the original signs. This, however, is not the case in a single instance. *Aleph* signifies an *ox; Beth*, a *house*, and so on to the end; (2) the oldest monuments of the Phœnician alphabet were found, not in Egypt, but in Palestine and Assyria, such as the stele of Mesha and the Nimroud Lion weights.†

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* *Vide* Deecke, Der Ursprung der kyprischen Sylbenschift.

† The Royal Tombs of the First Dynasty, Vol. I., 1900.

The discoveries of Professor Petrie at Abydos have furnished us with a still more perfect refutation of the De Rougé theory.

Symbols closely resembling the alphabetical characters are found to have co-existed in Egypt even before the First Dynasty of Egyptian kings known to history, and the usage of such forms from 6000 B.C. to 1200 B.C. or later, shows that we have to deal with a definite system, and it seems impossible to separate those used in Egypt from the similar forms found in other lands connected with Egypt from 800 B.C. down to later times. We may find many of these also in the Cretan inscriptions before 800 B.C. Professor Petrie concludes that the Phœnicians specialized as alphabetic signs those which had been used as numerals, out of a large body of symbols which had been in use from prehistoric times around the shores of the Mediterranean, and this specialization, he thinks, was the starting-point of the alphabet as we now know it.

But this theory of a numerical origin of the Phœnician alphabet does not in any way explain the *names* of the Hebrew letters. These names, the meanings of nearly all of which can be found in any Hebrew lexicon, certainly indicate a hieroglyphic origin with which the forms of the Hebrew square alphabet are much more closely allied than are the Phœnician.

For example, the Hebrew *Beth* is much more like a house than the corresponding Phœnician letter, and while the *Gimel* of the Siloam inscription bears no resemblance to a camel, the hieroglyphic camel can easily be traced by closing up the letters of the Hebrew word גמל *Gimel.* *Nun* final also bears more resemblance to a fish than the *nun* of Baal Lebanon, and *Pē* is more like a mouth than the Siloam letter, and the Hebrew *Shin* represents teeth better than the Phœnician letter.

Professor Petrie's evidence is just as much against an Assyrian as an Egyptian derivation for the Phœnician alphabet,* for he remarks that: "There is no evidence whatever that the Phœnician alphabet was of Assyrian origin, and such evidence, if discovered, must carry back the Phœnician alphabet thousands of years earlier than any date which can at present be established for its existence." †

The Hebrew square character, which is said to be of Chaldean origin, differs very considerably from the Samaritan (*Proc. Soc. Bib. Arch.*, May, 1897, Plate II.); so much so that it seems clear that they are two distinct alphabets, and that the one is not, as some might suppose, a development of the other. On the other hand it seems just as certain that all

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* Proc. Soc. Bib. Arch., Vol. XX., p. 216.

† The Royal Tombs of the First Dynasty, Vol. I., 1900.

the rest of the alphabets given with Mr. Pilcher's excellent monograph on "The Date of the Siloam Inscription" (*Proc. Soc. Bib. Arch.*, May, 1897) are developments of the Phœnician alphabet. So that we must separate, in our minds, the Phœnician alphabet from the Hebrew square character. The latter has been said (without any sort of proof) to be a comparatively modern alphabet. But at the present moment we have no reason to believe that it is of later origin than the Phœnician. It is certain that it approaches more nearly than the Phœnician to those hieroglyphic forms which are suggested by the names of the letters, which might be taken as an argument for greater age. It has been asserted that the greater part of the Jewish Scriptures *must* have been written in the alphabet seen on the Moabite stone and in the Siloam tunnel. But of this we have no proof; on the contrary, the Nash Papyrus, which is said to be "the oldest known fragment of any biblical text" (*Proc. Soc. Bib. Arch.*, January, 1903), is still in the Hebrew square character. I would suggest, therefore, that this character was always used for the sacred writings, while the Phœnician was used for inscriptions on stone, seals, and coins. Thus the Hebrews would have at the same time a sacred script (corresponding to the Hieratic), and a secular (corresponding to the Demotic).

A.—ALEPH.

(1) In our consideration of the hieroglyphic meaning of each separate symbol we find that the first letter of a word is often used as a determinative prefix. So we obtain the meaning of the letters Aleph-Beth = "father," as man of the house. It is interesting to compare *Aleph* with the Demotic sign for "man," and with the cuneiform, and also with the Egyptian hieroglyphic.

We may further note that all the Hebrew words for "man" begin with *Aleph*, as Adam, Enosh, and Ish.*

The use of this symbol is further illustrated in such words as *Abad* = "lost," which is signified by the pictures of a man (*Aleph*) outside the house (*Beth*), with closed door (*Daleth*). So likewise *Bad* = a house (*Beth*) with closed door (*Daleth*) signifies "solitary, alone."

G.—GIMEL.

(2) The figure of the camel is most interesting, being formed of the word itself, *viz.*, *Gimel* — or *Gamal*—written גמל, in which it is easy to discern the hieroglyph Camel.

(3) The *G* is the symbol of the camel itself, from the height of which animal is derived the idea of loftiness,

* Aleph is *written* in Enosh and Ish although not pronounced, and also in Eloah and Elohim = God. It denotes awe, majesty, and ownership, as in Adon = master, from which is derived, Adonai = Lord.

pride, and glory. Examples: *gāg* = "a roof" — the height of the camel doubled; *gaah*, "to grow high, become lofty, powerful, proud;" *gāvah*, "proud;" *gavar*, "powerful, hero;" *gadol*, "great."

D.—DALETH.

(4) *Daleth* is equally interesting. It represents a closed door. Knowledge, for example, is signified by *Daleth-Ayin*—an eye within a closed door. A witness or testimony is represented by an eye outside the door, *Ayin-Daleth*, signifying the understanding of secret things. It has the significations of privacy, loneliness, and secrecy, which last is illustrated by *dūm*, meaning "silent," like our word "dumb."

H.—HE.

(5) *Hē*, "a window," is used to express light and brightness, as in *bahar*, "to brighten" (Isa. lx. 5 and Ps. xxxiv. 6), for a flowing stream and the light of day; *lahat*, like our word "light," meaning "luminous;" *nahag*, "light of a lamp;" *zahar*, "to enlighten, radiant;" *zahav* = "gold."

V.—VAU.

(6) *Vau* or *Vav* is a hook, and is used therefore as a conjunction, as "and, but, moreover." It gives the idea of permanency, continuation, and as a shepherd's crook, of peace.

Z.—ZAYIN.

(7) *Zayin*, "the sword," denotes rapine, violence,

brightness. Thus the word *Baz*, "the sword in the house," denotes spoil, prey. Examples: *Zab*, "a wolf;" *zavah*, "slaughter;" *khazaz*, "penetrating power of lightning."

KH.—KHETH.

(8) *Kheth*, "thorns"* (Syriac alphabet—Estrangelo), denotes "sharpness, suffering," as *khud*, "a sharp point;" *khen*, "a spear;" *khets*, "arrow;" *khoq*, "to engrave;" *khil*, "wound," and *khol*, "sickness;" *khadad*, "keen;" *khâras*, "engraver;" *kharar*, "a sword."

T.—TETH.

(9) *Teth*,† "the serpent," signifies "deception, deviation, twisting, writhing." Examples: *Aleph-Teth*, "man with a serpent, necromancer, enchanter; gently, softly, slowly;" *khat*, "to deviate." *Khāta=Khéth-Tèth-Aleph*, "to miss the mark, to err, to sin." *Sin* therefore is expressed by the symbols: (1) thorns; (2) serpent; (3) man, *e.g.*, the thorns which the serpent brought to man. Other examples are: *khōt*, "a twisted thread;" *sōt*, "to revolt, apostatize;" whence "Satan, the revolter."

Y.—YOD.

(10) *Yod*, "the hand," or "flame of fire" = power,

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* Michaelis, "Grammatica Syriaca," *Assemanus, T. III. biblioth. Or.*, Pt. II., p. 378.

† Gesenius derives *teth* from Arabic *tait* = "serpent."

virtue, ability. The hand is constantly used as a symbol of power, *e.g.*, "by a mighty hand." As a flame of fire it is used in *yāpha*, "to irradiate, shine forth" (Ps. lxxx. 1, and cxiv. 1), and as the first symbol in the divine names—"Yahveh" and "Yeshua" (Jesus).

L'—Lamed.

(11) *Lamed*, which is the forepart of the camel, walking, is used as a symbol of motion like the Egyptian 𓂝 and the Archaic Babylonian "to go, walk, or stand," and equals the prepositions "to" and "toward" in our language, and is the middle consonant of *halakh*, which means "to walk, to proceed, or make progress in any manner."

M.—Mem.

(12) The *M*, which forms the *body* of the camel, is used as a symbol of substance. When affixed to an adjective, therefore, it gives *body* to it, making it a substantive; thus from *kodesh*, "holy," we obtain *mik'dash*, "sanctuary," and from *zavah*, "sacrifice;" *mizvah*, "altar."

C.—Caph.

(13) *Caph*, "the palm of the hand," signifies to cover, to conform, to adjust. Examples: *Cav*, "to cover, extinguish;" *coh*, "to conform;" כ "as, like;" *cas*, "to cover over;" *cor*, "a measure of capacity;" *Caphar*, "to cover, to atone, expiate;" *copher*, "expiation."

N.—Nun.

(14) *Nun*, "a fish," also "perpetuity, rest, dwelling." Examples: *Nukh* = "rest;" *Nūm*, "numb, slept." Compare the ideogram of *Nineveh* from the cuneiform.

S.—Samekh.

(15) *Samekh*, "the firmament," denotes circularity, rotundity, revolvency, and as a final, speed, swiftness. Examples: *sav*, "to surround;" *savav*, "a circuit;" *sir*, "a globular caldron;" *sepher*, "a book" (that is, a roll containing the torrent ר which flows from the mouth פ). Final *s*, "fleetness;" *sūs*, "horse, swallow, crane," and also "fleeting, disappearing, melting;" *pasas*, "cease to exist;" *sas*, "consuming moth;" *mas*, "to melt away the *body* or *substance* of anything."

E.—Ayin.

(16) *Ayin*, "the eye," denotes intellect, wisdom, knowledge; *ets* = "tree of wisdom and death," or "the knowledge of good and evil;" *eur*, "awoke;" *eir*, "a watcher" (Dan. iv. 10); compare the Egyptian and the old Babylonian symbol.

P.—Phe.

(17) *Phi* = "sideface, mouth," Chaldean; *pus*, "mouth aperture, edge, corner, division;" *peah*, "corner;" *pukh*, "blew, puffed;" *peleg*, "divided;" *patar*, "to open, to expand;" *pālāh*, "to separate, to cut;" *pānah*, "to turn;" *pāneh*, "the face;" *pen* and *pinnah*, "a corner."

TSADI.—TS.

(18) *Tsadi* indicates "anguish, death, perdition;" also "hunting, venison;" *Tsud*, "pursued, hunted;" *kūts*, "summer"="rising from death;" *kuts*, "resurrection;" *katsats*, "cut off;" *kets*, "end, ruin;" *ratsats*, "bruised, broken, crushed."

K.—KOPH.

(19) *Koph*, the full face, parent of Q, denotes "to collect, to revolve, bring about again, rise, resurrection, qualm;" thus *Kā*, "sickness;" *kūm*, "to arise;" *kabats*, "collected;" *kash*, "collect, stubble, chaff."

R.—RESH.

(20) *Resh* (1) "head," (2) "torrent, decending stream;" *rir*, "running downward;" *ruts*, "to run;" *karah*, "running together;" *horor*, "quick-darting rays of the sun;" *rik*, "to run out, empty, hungry, poor;" *dar*, "freedom, free flight;" *dor*, "series, generation;" *dardar*, "a thistle." Multiplying, "fruitful;" *rav*, "much, great;" *rav*, to become many, numerous" *as rabbah*="multitude."

S.—SHIN.

(21) *Shin*, "teeth," whence, "change, renewal, purity, joy," from them, "whiteness;" *shushan*, "the lily," also "white marble;" *shanah*, "to repeat, change, year;" *shenayim*, "two;" *shish*, "joy;" *Yeshua*, "Jesus"= "light, purity, wisdom."

T.—Tav.

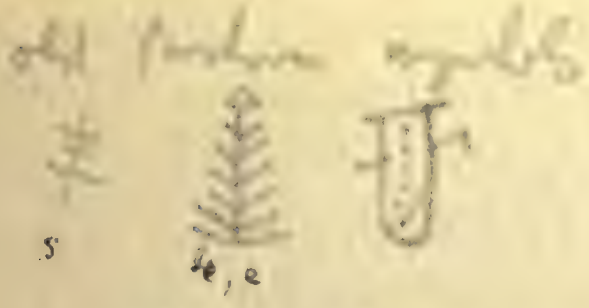
(22) *Tav* is a mark or sign: Ezek. ix. 4. From the mark (T = *tau*) put upon the necks of camels the Greek letter τ is derived. *Ath* = "ploughshare;" "to plough, to *cut*, to distribute;" *path*, "portion;" *pathath*, "to break in pieces;" *pathar*, "to explain, open out;" *cath*, "pounded to dust;" *targum*, "interpretation;" *moth*, "death, the body separated from the soul."

We may remark here on the order of the letters, that they fall into groups. First, the man represented by *Aleph*, then his house (*Beth*), his substance represented by the camel (*Gimel*), the door of the house (*Daleth*), the window (*Hē*), the hook (*Vāv*), fastenings, his weapons for defence of the house (*Zayin*), the fence surrounding the house (*Kheth*), and the enemy outside the house (*Teth*, the serpent). Then a group of members of the body, such as the eye (*Ayin*), the mouth (*Pe*), the face (*Koph*), the head (*Resh*), and teeth (*Shim*).

Adam is probably the oldest known word for man, derived, according to Dr. Pinches, from the Accadian. It seems probable therefore that the *Aleph* of Adam, which is written in *ish* and *enosh* but not pronounced, was originally a determinative prefix.

We have every reason to believe, therefore, that the Hebrew square character was derived directly from

hieroglyphics and not from the Phœnician or any other existing alphabet. The Crimean inscriptions prove that it was in use in the Northern Kingdom before the first deportation of the Ten Tribes in 721 B.C., and as it could not possibly have originated then, before that for an unknown period. If it was in use in the eighth century B.C., there is little reason to doubt that it was used by the great lawgiver Moses, and that it was always used by the Hebrews for sacred purposes, while that which they borrowed from their Phœnician neighbours was used for secular purposes. This point will be more fully worked out in the next chapter.



CHAPTER XIV

THE HEBREW ALPHABET: THE SQUARE CHARACTER

As we have seen, it was customary with many scholars to regard the Hebrew square character as derived from the Phœnician alphabet, which latter is consequently called the Old Hebrew. But, while this is undoubtedly true in regard to the Samaritan alphabet, which is certainly like that on the Baal Lebanon Bowl and the Siloam Inscription, it seems impossible that the square character can have been derived from the same source, seeing that there is so very little resemblance between any of the characters.* The square character seems to bear resemblance to quite a different set of hieroglyphics to that from which the Phœnician and Samaritan alphabets are derived.

The names of the Hebrew letters are handed down to us in the Septuagint Version.† These names, the meanings nearly all of which can be found in any Hebrew Lexicon, certainly indicate a hieroglyphic origin, with which the forms of the Hebrew square

* Cf. P. S. B. A., Vol. XIX., p. 172.

† Lamentations, chapters I.-IV. *θρηνοι-ά-δ*

alphabet are much more closely allied than are the Phœnician. For example, the Hebrew Beth ב is much more like a house than the corresponding Phœnician letter, and while the Gimel (ג) of the Siloam Inscription bears no resemblance to a camel, the hieroglyphic camel can easily be traced by closing up the letters of the Hebrew word גמל gimel. Nun final ן also bears more resemblance to a fish than the Nun of Baal Lebanon, and Pē (פ) is more like a mouth than its Siloam equivalent, and the Hebrew Shin ש represents teeth better than the Phœnician letter.

As it is certain that the two alphabets were in use during the same periods,* it would seem, as already affirmed, that the square character was used in the sacred writings, while the Phœnician was used for secular purposes. The square character was called Ashurim, which Michaelis derives from the root אָשַׁר Ashar—blessed,† and Rabbi Judah Hakkodesh names the square character "beata beatifica," as serving for the transcription of the Scriptures, in opposition to the more cursive, of which the Hebrews made use for their correspondence and for the ordinary business of life.‡

There is not a shadow of doubt that the square

* Proc. Soc. Bib. Arch., Vol. XX., p. 216.

† Biblioth. Orient., tome XXII., p. 133.

‡ Buxtovf Lexic. Talmud, p. 241 ; Revue Archeologique (New Series), Book XI., p. 137-153.

character was in use for the sacred writings in the time of our Lord, for He refers in the Sermon on the Mount to the *Yod* as being conspicuously the smallest letter of the alphabet, which is not true of the Phœnician letter (Matt. v. 18). Moreover, many of the Caraite Inscriptions from the Crimea certainly date back to the first century A.D. These consist of fragments of Hebrew scriptures and hundreds of epitaphs, some of which were sawn off and deposited in the Asiatic Museum at St. Petersburg. The following are examples as translated by Professor Chwolson:* "This is the tombstone of Buki, the son of Izchak, the priest, may his soul be in Eden, at the time of the salvation of Israel. (He died) in the year 702 of the years or era of our exile."

Now these Caraites were Israelites, who were carried captive when Samaria was taken after a three years' siege by Shalmanezer (B.C. 721). The year 702 of their captivity ("Ligaluthenu") would be B.C. 19. The inscription is in the square character, differing but slightly from the Hebrew MSS. in the British Museum, or from the "Nash" Papyrus. Another reads:

רמשה לוי מת שנת תשבו לגלותנו

"Rabbi Moses Levi died in the year 726 after our

* Memoirs of the Imperial Academy of Sciences, St. Petersburg, 1865; Lenormant, "Alphabet Phœnician," Vol. II., plate xvi.; Chwolson, Corpus Inscript Hebraicum.

exile"—that is, A.D. 5. And another: "Zadok the Levite, son of Moses, died 4000 years after the Creation, 785 after our exile, *i.e.*, A.D. 64."

We gather that these exiles of Israel used the square character during the first century B.C. and the first century A.D. They could not have learned it in the Crimea, but must have had the knowledge of it while still in Samaria—that is, before 721 B.C.—which carries us back to the century in which the Moabite Stone was inscribed, and as far back, or further, than the date of the Siloam Inscription, which makes it almost certain that the two alphabets were in use for different purposes in the eighth century B.C. The sacred scribes used the square characters for sacred purposes, while the Moabites and Samaritans used the Phœnician character, which was also used for secular purposes by the Hebrews. It seems extremely improbable that the Hebrews would permit the hated Samaritans to monopolize the "Old Hebrew alphabet" and adopt a new one so entirely different for themselves. It is certainly more cumbrous and less cursive than the Phœnician, and therefore less likely to be adopted for everyday purposes. But in regard to the sacred writings which were to be kept hidden from the profane and vulgar, the case is different. We know that the Hebrew scribes regarded the sacred letters with an almost idolatrous reverence,

and such reverence is never felt among any nation for that which is new, but for that which is hallowed by immense antiquity. It seems impossible, from this point of view, that they could ever have changed the characters in which the Scriptures were originally written; but, on the other hand, it seems far more probable that the sacred letters were directly derived from hieroglyphic objects, the names of which they still bear.

PART IV.

THE EVOLUTION OF RELIGION: NATURAL AND REVEALED.

CHAPTER XV.—THE ACCADIAN RELIGION.

„ XVI.—THE EGYPTIAN BIBLE.

„ XVII.—THE EVOLUTION OF REVELATION.

„ XVIII.—THE UNITY OF REVELATION.

„ XIX.—PARALLEL REVELATION.

„ XX.—THE CROWNING REVELATION.

CHAPTER XV

THE ACCADIAN RELIGION

THE oldest religion of which we have any written record is that of Accad. The literature, as well as the religion of the Accadians, was assimilated by the Semitic Babylonians and Assyrians. The same gods were worshipped under new Semitic names.

The first Accadian triad consisted of Anu, Mullil and Ea. Anu was styled "the Lord of the Starry Heaven;" Mullil was the god of the abyss and the nether world; and Ea, "Lord of the Deep," was the god of earth, seas, and rivers.

The second triad was composed of Uruk, the Moon; Ud, the Sun; and Mermer, god of air, rain, and tempest. Five planets were also worshipped. These were known to their Semitic successors as Nergal Nebo, Marduk, Ishtar, and Nindar.

Accadian or Chaldean temples are among the oldest monuments of antiquity, and they had a very great and important part in the secular as well as in the religious life of a city.

For just as the first act of taking possession of a house or private property was the erection of a

shrine to the family god, so the first act of founding a city was the erection of a shrine to the civic god. The temple became his dwelling-place, and he identified himself closely with all the affairs of the city and its inhabitants. It is this close connection between religion and culture which gives the temples so great an interest.

One of the oldest forms of such temples was that found at Nippur at a depth of over fifty feet from the surface of the great mound. It was a primitive shrine dedicated to Mullil, the civic god of Nippur. The massive altar, measuring twelve feet by six feet, was built of sun-dried bricks. On it were found the charred bones of burnt offerings, and near by were two immense vases, evidently intended for purification purposes, like the laver of the later temples.

CHAPTER XVI

THE EGYPTIAN BIBLE

It is indeed strange that many of the beliefs which critics esteem quite modern are some of the most ancient. We often hear it asserted, for instance, that the early Hebrews had no belief whatever in the resurrection of the dead. It has been thought that this belief is a growth of much later times. But a visit to the British Museum will at once convince anyone that such a belief has been cherished for many thousands of years. For the preservation of Egyptian mummies during the whole of the historic period, as well as the extract in every coffin from the "Book of the Dead," prove it beyond any possibility of a doubt. Moses, therefore, who was "learned in all the wisdom of the Egyptians," could not possibly have been ignorant of the

DOCTRINE OF THE RESURRECTION,

nor is it likely that he would have allowed the Israelites to have remained in ignorance of it. But belief in the resurrection goes further back than even the First Dynasty of Egyptian Kings. For there is one coffin in the First Egyptian Room which contains the mummified form of a Neolithic man, showing that

this belief must also have been cherished in Neolithic times. What is more remarkable still, is that

THE EGYPTIAN BELIEF IN THE RESURRECTION

was almost identical with the Christian doctrine. For just as we believe that "in Christ shall all be made alive," so the ancient Egyptians believed that "through the sufferings and death of Osiris, their bodies would rise again in a transformed, glorified, and incorruptible shape," and the devotee appealed in prayer for eternal life, to him that had overcome death and become the king of the under-world, through his victory and prayer. Even so Christ is said to be "Lord both of the dead and the living." And though they took such pains to preserve the body, it was not because they had any such belief as that propagated by Christadelphians and believers in conditional immortality. For it is abundantly evident that they believed in

THE EXISTENCE OF THE SOUL APART FROM THE BODY.

For the soul is often represented as visiting the body, as may be clearly seen from the pictures on the walls of the First and Second Egyptian Rooms at the British Museum. The Egyptians believed in a future life, and the doctrine of eternal existence is the leading feature of their religion, and is enunciated with the greatest clearness at all periods. In the

"Papyrus of Ani," in answer to the question of the deceased, "How long shall I have to live?" the god of Heliopolis replies, "Thou shalt exist for millions and millions of years." They understood also

THE DIFFERENCE BETWEEN THE NATURAL AND THE SPIRITUAL BODY.

The corruptible body was called "Khat." This was believed to be endowed, through the prayers and ceremonies on the day of the burial, with the power of changing into a "Sahu," or spiritual body, which might ascend into heaven and dwell with the gods. Beside this, there was the "Ka" or double, and "Ba," the soul, which latter was depicted as a human-headed hawk.

THE JUDGMENT SCENE

from the "Book of the Dead," in the First Egyptian Room, enlarged from the "Prayers of Ani" (about B.C. 1500), proves that the Egyptians from the most remote antiquity had believed in judgment after death. The "Papyrus of Ani" can be seen in the Third Egyptian Room (Cases F. and G.). The original papyrus measures seventy-eight feet by one and one-fourth feet, and is the longest and finest of

THE THEBAN BOOKS OF THE DEAD

now known.

There can be little doubt that all this vast knowledge of truth and world-famed wisdom was the result of a primeval revelation, for though the religion of

Egypt in later times became a laughing stock because it had outwardly become corrupt and consisted apparently of one of the worst forms of idolatory—*viz.*, animal worship, yet, as Canon Rawlinson says, "The primary doctrine of the Esoteric religion undoubtedly was

THE REAL ESSENTIAL UNITY OF THE DIVINE NATURE.

It was purely monotheistic, and manifested itself by a symbolic polytheism." So also Iamblichus represents the Egyptians as worshippers of one God, uncreated, unique, omnipotent, and universal. But though "they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things," they did not succeed in obliterating the great primeval revelation which had been made to them, and the spiritual man might learn from the Esoteric teachings the way of salvation—that he had a soul which might be saved or lost, a body which might be raised through faith and works, spiritualised and glorified. And this primeval Gospel was not confined to Egypt, but was taught even in Canaan, for in Salem (Uru-Salem or Jerusalem) dwelt Melchizedek, priest of El Elyon, the Most High God, Possessor of heaven and earth, and even in the distant country of the Amu, before Israel came out of Egypt, there dwelt a prophet

of Jehovah their God. And even among the nomadic Semitic tribes, who settled in Babylon about 2500 B.C. the same God was known as "Yahveh, the existing enduring one," the one devoid of all change, the "El" or goal, the being to whom as a goal the eyes of man looking heavenwards are turned, "on whom hangs the gaze of every living man, to whom man looks from afar" (Job xxxvi. 25). "This Yahveh (Jehovah) was the spiritual possession of these same nomad tribes, out of which, after a thousand years, the Israelites were to emerge."

They believed, like the Egyptians, in the Great and Supreme Power which made "the earth, the heavens, the sky, men and women, animals, birds, and creeping things, and all that is, and all that shall be." So that from the earliest times El Elyon, "The Most High God, Possessor of heaven and earth," the God of Abraham, and Melchizedek, the God whom we worship to-day, had been worshipped, and we learn from the Egyptian Bible, called the "Book of the Dead," that

THE GREAT PRIMEVAL REVELATION

included such doctrines as the resurrection, eternal life, the judgment of the dead, the life of the soul apart from the body, and the great mystery of the change from the natural to the spiritual body, which is to be raised incorruptible, or if living, to be

changed (1 Cor. xv. 51). So that we have from the "Book of the Dead" or Egyptian Bible, which is probably the oldest book in the world, for it was very ancient at the time when Menkau-Ra of the Fourth Dynasty (whose coffin is the second oldest in the British Museum); from this source, we have, I say, confirmation of some of those eternal verities which to-day are being hotly disputed, as if they were of yesterday and not truths which God has been teaching from the foundation of the world.

CHAPTER XVII

THE EVOLUTION OF REVELATION

THE doctrine of Evolution has had an unifying effect upon all knowledge. When properly understood, it does not conflict in any way with the Bible, but it is the best explanation of the method of Creation. Instead of abolishing a Creative Hand, Evolution demands it, for behind the co-operating forces of Nature, it is self-evident that there is a cause, which is, as Weissman says, "inconceivable in its nature," but of which we can say one thing with certainty, "that it must be theological."

Indeed we find that Theology itself is a part of the grand scheme of Evolution, and that it must be included in it with every other branch of scientific knowledge.

For Evolution, as Professor Drummond says, is revolutionizing the world of nature and of thought, and, within living memory, has opened up avenues into the past and vistas into the future, such as science has never witnessed before. The great work of the doctrine of Evolution, then, is to unite all the various branches of science into one homogeneous whole. For it demonstrates that all things evolve

after the same mode and manner. The worlds in the infinite abyss of space are in all respects similar to the cells in the vegetable and in the animal tissues.

Even man himself is a universe, and millions on millions dwell in the rivers of his blood. Our bodies are composed of thousands of little worlds and centers of individual life, of bacteria and microbes; being built up and preserved by the work of thousands of lives as far removed in the scale of nature from our real selves as the firefly, from the sun. As Drummond says again: "There is but one law in the Universe; natural laws and spiritual laws are the same laws." "Creation by Evolution, therefore, is a universal law, equally applicable to the cell as to the planet, and to the man as to the microbe." Science for centuries has devoted itself to the cataloguing of facts and to the discovering of laws.

"Each worker toiled in his own little place—the geologist in the quarry, the botanist in his garden, the biologist in his observatory, the historian in his library, the archeologist in his museum. Suddenly these workers looked up; they spoke to one another; they had each discovered a law; they whispered its name. It was Evolution. Henceforth their works were one, the world was one, the mind that discovered the oneness was one. Such being the universal nature of Evolution, it must include man, and all that

concerns him. Human history must be as much a part of it as natural history; the social and religious forces must no more be left outside than the forces of gravitation or of life itself."

Revelation itself is thus seen to be a matter of Evolution: a gradual unfolding of the purpose of God in the Creation. Revelation must of necessity be brought about by means of Evolution. So we find that God's chosen people had 1500 years of progressive truth, and just the same as the natural world, there is the survival of the fittest, so it is that only parts of the Revelation survive, while the scaffolding perishes. So we find at the beginning, such laws and such revelation given to man as were suitable to the infancy of the world. The non-recognition of this fact to-day is the cause of more confusion to men's minds than any other. Because of the hardness of their hearts, God gave them "statutes which were not good," and so it need not surprise us if we find many things enjoined upon Israel in the Old Testament which were clean contrary to the laws of Christian Teaching.

This is proved by the law of the Christ in the so-called "Sermon on the Mount." For, quoting the Mosaic law, Christ says: "Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth:' but I say unto you, 'Resist not him that is evil:

but whosoever smiteth thee upon the right cheek, turn to him the other also.'" And even of the New Testament there has been a gradual unfolding of its meaning, as men are able to bear it, so that to-day it is more fully understood and more fully practised than ever before in the history of the world.

And spiritual revelation keeps pace with advances in scientific knowledge, for if there is but one law throughout the universe, but one Creator, one source and fountain of knowledge, then real scientific knowledge becomes one with spiritual knowledge, and it then becomes necessary to interpret the Bible by means of the science of to-day. Of course we cannot expect to find the writers of Scripture, so far as they touched science, expressing anything beyond the scientific knowledge of their own time, for that would not only be a psychological impossibility but the greatest hindrance would be caused to their readers in their apprehension of the spiritual truth contained in their writings. Thus the delivery of the Scriptures proceeded *pari-passu* with their knowledge of God. They were fed with milk and not with meat, because they were not able to bear it. We should therefore expect much defective knowledge in the earlier revelation, not only from a scientific, but also from a religious standpoint.

From these considerations we gather that the

doctrine of Evolution illuminates the Bible, and makes it clear that it is just the kind of revelation which we ought, in the very nature of things, to expect.

CHAPTER XVIII

THE UNITY OF REVELATION

MANY persons reiterate to-day the memorable question of Pilate, "What is Truth?" and think that it is a question impossible to answer. But though there are so many kinds of voices in the world, and such a babel of tongues on many points, yet there are some matters on which the agreement among all thinkers is so perfect that no one need have any doubt as to their truth.

One such truth is that the whole universe is ruled by one mind, and that

ONE UNIVERSAL CONSCIOUSNESS

is simultaneously present throughout all the infinite depths of space. It follows, then, that all revelation of truth must emanate from this Universal Mind. All the great religions of the world agree in asserting the unity of God. And if God is One, then Truth is one, and all revelation of Truth is one. So then we have a touchstone whereby to test the truth of any so-called revelation. Is it confirmed by, or is it in accordance with, the general tenor of revelation regarded as a whole? If we bring some of the foundation tenets of religion to this test, we shall see

what harmony exists between the Esoteric teachings of all the great religions of the world. We find that not only is the unity of the Godhead asserted by Brahmanism, Zoroastrianism, Judaism and Christianity, but also the Tri-unity or Trinity of the Supreme, or First Cause. In Hinduism, Brahman, the Self of the Universe, is manifested as *Sat*, *Chit* and *Ananda*. In the religion of Zoroaster, *Ahura Mazda*, the Universal Source and Fountain of Life, is revealed as threefold. Judaism also has a revelation of the threefold nature of God in the Hebrew Bible, for God addresses the Messiah as His Son,* and speaks in other passages of His Holy Spirit,† just as in the New Testament. So that the Trinity or Tri-unity of the Godhead is as clearly common to the whole revelation as His essential One-ness.

The next revelation which is common to all the great religions is the seven-fold nature of the Spirit of God. In the Apocalypse of John, called the "Revelation of Jesus Christ," he speaks of the "Seven Spirits of God" which are sent forth into all the earth.‡ These are represented in Judaism as the Seven Archangels — Raphael, Anael, Salamiel, Zachariel, Michael and Orifiel—or the Spirits of—

1. Wisdom.
2. Understanding.

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* Psalms ii. 7. † Isa. lxiii. 10. ‡ Apoc. iv. 5.

3. Counsel.
4. Power.
5. Knowledge.
6. Righteousness.
7. Divine Awe. (Isa. xi. 2.)

In Nature these are represented by the seven creative principles and the seven colours of the light.

Hinduism also distinguishes seven great spiritual intelligences as ruling over the seven great regions in the universe. In Zoroastrianism, after the primeval Trinity, there are seven great Spirits, the Ameshaspentas, or seven presiding gods. So we see that the seven-fold Spirit or seven Spirits is common to revelation. They form the lower septenary and above them is the higher Triad—the Decad of the Sephiroth of the Jewish Kabalah.

The next point which arrests our attention is that Fire in every religion is accepted as the symbol of the Supreme God. Brahman is Fire; Ahura-Mazdao is Fire; the God of the Jews was manifested as Fire,* and the New Testament agrees that—"Our God is a consuming Fire." The Seven Spirits are represented as "Seven lamps of *fire* burning before the throne."

So when we look at the very oldest religions known to history, we find the Sun always as the symbol of the Supreme God. The systems appear to us now to

*Deut. iv. 11; v. 5.

be polytheistic, but they were not so originally, but can be proved to rest on the same foundation of monotheism, as that of the religions whose origin is well known to us. Thus Canon Rawlinson, in his "History of Egypt," says that "the primary doctrine of the Esoteric religion undoubtedly was the real essential unity of the divine nature." "It was purely monotheistic and manifested itself by a symbolical polytheism."* Iamblichus also represents the Egyptians as worshippers of one God, uncreated, unique, omnipotent and universal. In like manner the Chaldean, Babylonian, Accadian, and Chinese religions may all be traced back to the primary idea of Unity and Trinity in Unity.

Looked at from an ethical standpoint, we find the requirement of all the great religions expressed in almost identical terms. For that of Judaism was summarized by the greatest of all teachers, as loving God with all our heart, soul, mind and strength, and our neighbour as oneself, for on these two commandments hang all the Law and the Prophets. Paul sums up Christian teaching "in one word," *viz.*, in this: "Thou shalt love thy neighbour as thyself." The Gospel of Buddha teaches us, in regard to love to our neighbour—that we must learn to trace the identity of ourselves in the souls of all other beings, and

* Champollion-Figeac, "Egypt Ancienne," p. 245.

"Who injureth others, himself hurteth sore;
Who others assisteth, himself helpeth more.

Mark also the close agreement between the Christ and Buddha as to loving our enemies. "A man who foolishly does me wrong," says Buddha, "I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." This corresponds with both the teaching and practice of the Christ. We are taught as Christians to "overcome evil with good"—Buddha says, "Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth."

Similar language is used by Confucius and Lao-tse, Zoroaster, and other great masters. So we learn that each religion has its own mission to the world, and is suited to the nations to whom it is given, and to the type of civilization which it is to permeate. As St. Martin says, "Truth is only one, its language also is one, and all who walk in the way must say the same things, without seeing or knowing each other." So that all revelations in religion are parts of one great whole, not inimical to, or contradictory to each other, but each in its Esoteric teaching containing the same truths; so the answer to the same question: "What is Truth?" is found to be that in which all revelation agrees.

CHAPTER XIX

PARALLEL REVELATION

IN the Bible there are many things "hard to be understood," which have been to the devout seeker after truth in times past, stumbling-blocks, and "things which the uninstructed and unstable wrest, to their own destruction" (2 Peter iii. 16).

It must, therefore, be manifest, that to get light upon these is not only beneficial, but our bounden duty. Such are the atonement (against the so-called orthodox views of which so much is being said to-day), the resurrection, eternal punishment, and the intermediate state. On these points there is such a diversity of opinion, that it is difficult for the Christian to know what to believe. The difficulties in the way of faith are greater than ever, except to those who are merely blindly orthodox (so-called) who do not think for themselves, but are entirely led by other minds. But though there are so great difficulties, yet there never were such helps as we have at the present day. It seems to indicate that the natural law of supply and demand is a law of the spiritual world.

Men are beginning to think for themselves, as they

never did in times past, and the outcome of this is a great spiritual upheaval. Everything is being questioned, that used to be taken for granted. And altogether this is not a bad sign, for a blind credulity is of very little use. True faith will stand the test of every onslaught, no matter from what quarter, and be the stronger for it. But it will be a faith which is founded on knowledge, not a credulity which is founded upon ignorance. And so at the very time that we need it, a flood of knowledge is being poured upon us. Mother Earth has opened her mouth to supply our spiritual needs as well as our temporal.

So to-day we are reading the records of ancient people, of whose very existence we had until recently been ignorant, such as the Hittites, Accadians, and Sumerians, or ancient Babylonians.

Of the religion of the ancient Egyptians, we have now the opportunity of learning first-hand, as it were, from the writings of people who lived from 3000 to 5000 years ago, and we find these writings confirm those verities of the Christian faith which are being so hotly contested to-day. The doctrine of eternal existence was the leading feature of their religion. The corruptible body (khat) is to be changed into the spiritual body (sahu) at the resurrection. In the intermediate the soul (ba) is living. In the "Papyrus of Ani," the soul, represented as a human-headed

hawk, is seen visiting the mummy of the deceased. It has this further correspondence with the New Testament teaching of the atonement that the Egyptian believed that it was through the suffering and death of Osiris, the judge of the dead, that his body would rise again in a transformed, glorified, and incorruptible shape.

As we have previously shown in the chapter on the "Unity of Revelation," that although from an exoteric standpoint all religions appear to be more or less at variance with each other, and more or less split up into sections within themselves, the fundamental doctrines of each religion are found to be identical. From this standpoint we may be able to compare even the most controverted teachings of Christianity with those of the other great religions of the world, and find everywhere correspondence.

To begin with, in the very first chapter of Genesis, we find exactly parallel teaching to that of Zoroaster. For it is said that he was one of the first reformers to teach the people that there are six Gahambar or periods in the Creation, similar to those of Genesis, *viz.* :—

Gahambar or Period.	In which were evolved:
1. Midyazeram.	1. The heavenly canopy.
2. Mid-girsham.	2. Collected moisture from the clouds.

3. Piti-shahim.	3. Earth became consolidated from cosmic atoms.
4. Iyaseram.	4. Earth gave birth to vegetation.
5. Midiyarim.	5. From vegetation evolved lower life.
6. Hamespita-midan.	6. Lower animals culminated in MAN.

The seventh period is the period of rest (Pralaya), inaugurated by the coming of the Messiah on a white horse, as taught also in the Apocalypse.

In Esoteric Buddhism we find similar teaching to that of the Book of Revelation in regard to the resurrection (Apoc. xx. 11-15; xxi. 1), thus: "All those entities who disappeared at the commencement of the previous Pralaya are resurrected ready to continue their upward march along the line of evolution."

On re-awakening after their long period of sleep, all beings that arise, take their positions of importance in accordance with the balancing of their record in the previous manvantara. The Book of Life is said to be "The Astral Plane," which is of a subtle plastic material, whereon the thoughts, feelings, actions, and words of humanity, have an indelible effect.

Even the teaching that some shall be tormented "until the ages of ages," is confirmed by the occult

teaching when it speaks of those who are carried "out of the earth's aura into regions, where for ages they endure exquisite suffering and end with entire destruction."

There is also, according the Buddhistic and Hindu scriptures, as well as the Christian Bible, "a lower hell" (Heb. Sheol), the population of which consists of the scum of humanity, murderers, ruffians, violent criminals of all kinds, drunkards, profligates; the vilest of humanity. But in the absolute sense there is no such thing as endless punishment; however protracted it may be in extreme cases, it always has an end. This is the teaching of all revelation on the subject, although the doctrine of re-incarnation clearly shows how the present ego may be undergoing the discipline of innumerable lives until perfection is attained.

Now a word as to Atonement, which can only be understood by the spiritual man.

The Esoteric teaching is that "God does not accept the mere shedding of innocent blood as any satisfaction for the moral guilt of others." But the mystical blood of Christ, by which we are saved, is inward purification. For the word "blood" is a synonym for life in the highest and most perfect sense. It is the secret process of spiritual perfection attained by Christ, and that whereby all who

follow His method, know God, and are initiated, become regenerate and attain the gift of eternal life.*

The Only Begotten is not mortal man, but He who has been in the bosom of the Father from all eternity, even the Word, the Maker, the Manifestor. It is Adonai, the Dual Word, God in substance, who manifests as God incarnate, in Christ Jesus, He is the Lord, who, crucified from the beginning, finds His full manifestation in the True Son of God, He is crucified in each one continually until the Kingdom of God come. He is wounded in the house of His friends, the stripes of others fall upon His flesh, and He is smitten with the pains of all creatures until the time shall come when the bondage of corruption shall be changed into the liberty of the glory of the children of God, when there shall be no more death, and "neither mourning, nor crying, nor pain shall be any more, because the former things have passed away" (Rom. viii. 18-23; Apoc. xxi. 4).

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* "The Perfect Way."

CHAPTER XX

THE CROWNING REVELATION

CHRISTIANITY is sometimes sneered at as being of

MUSHROOM GROWTH

compared to other great religions, such as Hinduism and Zoroastrianism, both of which are of high antiquity.

The date of the birth of Gautama Buddha is put by the Cinghalese at B.C. 623, and by the Siamese at B.C. 685. So that leaving out Mahommedanism, which is a compound of Judaism and Christianity, the latter is the latest of all revealed religions. This fact, however, far from militating against Christianity, is greatly in its favour. For revelation being

A GRADUAL UNFOLDING

of the mind of God, given to the world just in proportion to its capacity for reception, it follows that every fresh revelation of the Infinite Mind must be greater and higher than that which preceded it. Judged by its fruits, Christianity can be seen to be

THE MOST PERFECT REVELATION

of God yet given to the world, and providing, as it does, a Saviour for the *whole world*, there is no

doubt that it is intended to be the crown of Divine Revelation, and that it contains the germ of all truth, which requires only to be unfolded through the teaching of the Spirit, to spiritual man, so that all may know thereby the will of God for man at the present, and at any moment of the world's history.

It has been affirmed that because of the simplicity of its teachings, Christianity has lost its hold on men of learning, but here also a high tribute must be paid to it, for although its exoteric doctrine may not appeal to the learned, yet it certainly is

WELL-SUITED TO THE MASSES,

and nothing probably could have a more instantaneous and permanent effect than the teaching of salvation by faith in a Saviour provided for all mankind, and there can be little doubt, even from a philosophic standpoint, that a pure Esoteric Christianity is destined to displace all other religions. From a purely ethical standpoint, Esoteric Buddhism reaches a very high point, if not the very highest pinnacle, but if we compare the fruits of Esoteric Buddhism with those of Esoteric Christianity, we cannot but discern an immeasurable inferiority in Buddhism. It might be desirable here to quote a fact or two in support of our proposition.

What kind of doctrine, for example, could have effected

THE REGENERATION OF THE FIJI ISLANDS

in the manner in which it has been effected by simple Christian teaching? When James Calvert, the first Christian missionary to Fiji, went there, his first occupation was to bury the remains of eighty persons who had been sacrificed at a cannibal feast. Now there are more than 1300 churches in the Fiji Islands, and out of a population of 110,000, 104,000 are habitual church-goers. In the Hebrides also there is a remarkable tablet which testifies that "when Dr. Geddie landed here in 1848 there were no Christians In 1872 there were no heathens."

THE LARGEST CHURCH

in the world, it is said, is not in New York or in London, but at Ongolè, among the Telugus. It numbers between 30,000 and 40,000 members.

One cannot doubt, therefore, that the effect of Christian teaching is both

WIDESPREAD AND THOROUGH,

and reaches down to the very lowest classes of humanity, and quickly and permanently exalts many to a very high, moral, and spiritual mind.

To a similar effect, a very learned and high-class Hindu, the

SWAMI DHARMANANDA MAHAVARITI

lately gave his testimony. After twenty-five years, during which the Christ has been his especial study,

he proclaims him to his fellow countrymen as the Ideal Yogi, "God in man and man in God," and Avatar of the Supreme, the Sovereign of an Empire which is everywhere. He finds in Christ the

FULFILMENT OF HINDU IDEALS.

The sway which Christ extends over the vast dominion of human thought, is the logical outcome in his view of the personality and spiritual force which He still exhibits.*

There is a Buddhist sect in Japan which has very nearly reached the Christian idea of salvation by faith. It is called

"JODO SHINSHUI"

or "True sect of the pure land," and teaches salvation by faith in Amida, or the Amitabha Buddha, "The Being of Infinite Light and Life" who presides over a Paradise to which believers will attain, to pass there an existence of unalloyed bliss. Faith, they say, by

THE POWER OF ANOTHER

affords rest to the mind. Those who "make faith the foundation" at the end of their life will be born in heaven, they will reach

THE GREAT NIRVANA.

Here is Christian doctrine in everything but the Name of the Saviour, and no doubt such teaching

* "Hibbert Journal," January, 1906, p. 622.

has paved the way for the phenomenal success which Christian teaching is having in Japan, where, as it is said, the greatest brains in all the world are to be found at this moment, and there will probably be found the most effective missionaries that the world has ever seen. There is no doubt that, apart from Christianity, Esoteric Buddhism is the greatest and best of all religions; and much may be hoped, therefore, from the adoption, by minds prepared by its doctrines and practices, of the highest tenets of Esoteric Christianity, which will be found and proclaimed by these minds to be the sum and crown of all revelation.

EPILOGUE

We have now traced back the Evolution of Culture to its earliest inception in the Old Stone Age.

The man who first carved the semblance of a reindeer from one of its antlers, was the father of sculpture, the initiator of an art in which the ancients greatly excelled. Here gleamed the first faint streak of dawn, which was to culminate in the glorious sunlight of the achievements of Egyptian, Grecian and Roman sculpture. And just as we can look back through the ages and see the primitive fern-like plants from which the vast variety of modern flora has evolved, and to the primitive animals which are the progenitors of the highly-evolved domestic animals of to-day, so we can see in the crude efforts of Palæolithic Man the foundation of all our art and science. The first-fashioned tool of bone or flint contained the promise of all the mighty achievements of to-day. Man had become what Carlyle calls "a tool-using animal." He had taken a step which lifted him high above the brute creation; a step which culminated in Neolithic times in the arts of agriculture and pottery, and in the subduing and training of those

domestic animals which have since been such a blessing to mankind. And the man who first etched with primitive implement the figure of a mammoth upon one of its bones, took the first step towards many of the arts. For out of it evolved, not only the art of drawing and painting, but it was also the germ of historical record, for we know from it that he existed side by side with the animals that he depicts, and in some cases he goes further and portrays himself as the hunter of these gigantic beasts, thus giving in a momentary view a vast insight into his habits, and the source of his livelihood, which view is confirmed by the remains of his weapons and tools of bone and stone.

In these first etchings we may see also the germs of lithography, of block printing, and engraving, which last is one of the oldest of the arts, for engraved seals have been handed down from a remote antiquity.

In Part III. we discover how these led up to the art of writing, from primitive ideographs, as illustrated in those of North American Indians, to phonetic syllabaries like those of Mexico and China, and to the evolution of an alphabet by the Ancient Egyptians.

It is scarcely possible to over-estimate the importance of this last-named achievement, for one of the causes of the stagnation of the development of the Chinese people is its lack of an alphabet.

We see in the Chinese an example of arrested development, similar to that of a precocious child. It seems probable, too, that this was the case in regard to the Accadian civilization, and the adoption of its ready-made culture by the Assyrians may have retarded, in a similar way, their advancement in culture. The Chinese are regarded as of the same race as the Accadians, and in their cumbrous syllabary there is a great resemblance to that of the Accadian-Assyrian.

The Assyrians were certainly far behind the Egyptians and Hebrews in common humanity. Of mercy, they scarcely knew the name. Their prisoners of war were treated with almost incredible cruelty, as the monuments testify—they were impaled, flayed alive, and tortured in every possible way, and of this cruelty they boasted thus:—

"I tore out their tongues; I cut off their lips; three thousand captives I burnt in the fire; their boys and girls I burnt in the flames; the rest I destroyed by letting them starve or perish from thirst."

"Many men I took alive; I cut off the hands and arms of one, the nose and ears of another."*

The culture of the Assyrians suffered in some respects by their adoption of the religion and ethics of the Accadians, and viewed from the humanitarian

* *Vide* "Keilinschrift Bibliothek," I., 69-81; II., 193-257.

standpoint they were far more barbarous than most of their contemporaries.

The Egyptians especially were probably far less blood-thirsty, and their religion was in its original conceptions of a very high order—as proved by the "Book of the Dead," or "Coming Forth by Day." Their close connection with Israel and the frequent mention of them in the Bible from the time when Abraham and Isaac sojourned there, shew them to have been hospitable to strangers, and they are generally credited with being a highly moral nation, which could not be said of their contemporaries.

They were famed throughout the known world for their wisdom, and altogether they would seem to have outstripped all the other nations of antiquity in general culture.

According to Professor Flinders-Petrie, they were not only the originators of a beautiful system of hieroglyphics, from which was finally evolved an alphabet and the hieratic and demotic scripts, but also that the alphabet in use among the most civilized nations of our day had its origin from marks on Egyptian pottery—symbols which preceded the use of hieroglyphics.

From the Proto-alphabet we have demonstrated the origin of the Greek and other alphabets, and in Chapter VIII. have shewn the various steps in the Evolution of the art of writing in general.

Part IV. is devoted to the Evolution of Revelation, as being the chief factor in the Evolution of that high state of culture which is seen among the foremost nations of the world to-day.

FINIS.

Notices and Reviews

OF

"EVOLUTION AND REGENERATION."

BY THE SAME AUTHOR.

"Mr. Henry Proctor, F.R.S.L., etc., in his 'Evolution and Regeneration' (L. N. Fowler & Co., 2s. 6d.) writes in extension of his conviction that there were two accounts in Genesis of the origin of man. In that opinion he may not find the majority of his readers in agreement with him; but he has much to say upon the subject of how to acquire and preserve good health, which should command the attention of those who are not the happy possessors of it; whilst his dicta upon how to remain in 'perpetual youth' cannot fail to excite the interest of those who feel the inevitable advance of years."—*The Pall Mall Gazette*, Dec. 2, 1911.

"Henry Proctor here publishes twenty-three lectures on the history and evolution of mankind, and the regeneration of the body by deep breathing, fasting, chastity, pure diet, and the 'Esoteric' life. The work is full of interest and valuable suggestions, from the interpretation of Genesis in the earlier chapters (after which the Author concludes that 'the sacred Book is in opposition to no branch of science or to any historical record') to the instructions in the following chapters. The warning to people to prevent the wrong sort of old age by means of timely and sensible health-measures, is enforced by a convincing quotation from Ptah-hotep:

> 'The progress of decay changes into senility. Decay falls [upon man], and decline takes the place of youth. A vexation weighs upon him every day; sight fails; the ear becomes deaf; the strength dissolves without ceasing. The mouth is silent; speech fails him; the mind decays, remembering not the day before. The whole body suffers. That which is good becomes evil; taste completely disappears. Old age makes a man altogether miserable; the nose is stopt, breathing no more from exhaustion.'

"Though we cannot altogether agree with the details of Mr. Proctor's advice as to diet, fasting, breathing, etc., *yet the book is well worth reading and re-reading.*"—EUSTACE MILES, from Christmas Number of *Healthward Ho!*

"A book that is the outcome of a conviction forced upon the author many years ago, that there were two accounts in Genesis of the origin of man. Also he advances a practical theory whereby disease can be eliminated from the body, and perfect health be obtained and maintained."—January No. of *Weldon's Ladies' Journal.*

"The object the writer has in view is highly spiritual and elevating, in that it sets forth from Old Testament and New the doctrine of an inner life brought about by 'conservation' and 'transmutation,' instead of giving way to the lusts of the flesh. To do this effectually there must be a great restraint put upon diet and a denial of what some imagine to be the luxuries of life. Our Author takes his examples from Abraham, Jacob, Joseph, Moses and Caleb, as they followed Melchizedek, on the one hand; whereas the contrast is seen in Esau, Reuben, Judah and others. The 'Esoteric' Society, for which the book pleads, founds its principles upon the Word of God, and would promote its objects by every individual who claims to be a son of God and a follower of the Lord Jesus Christ, submitting wholly to His will, with a full trust and confidence in our Lord Jesus Christ, who hath abolished death and brought life and immortality to light through the Gospel. These being renewed in the inner man by His Spirit dwelling within them, being 'virgins and not defiled with women, but following the Lamb whithersoever He goes,' are 'the first-fruits,' and when their manifestation takes place the whole creation will be delivered from the bondage of corruption. Abstinence, self-denial, purity, continence, healthfulness, and holiness are the themes advocated for the regeneration of the human race."—Review by REV. COMMANDER ROBERTS, R.N., in *The Covenant People*, Nov., 1911.

"'Evolution and Regeneration' throws interesting light upon the world, from the point of those races which inhabited it or were supposed to have inhabited it, prior to the creation of Adam by God. The Author, in the course of twenty-three lectures, advances many theories in support of his argument, and he also brings to his aid certain physiological facts which would seem to confirm the belief that Adam was the last creation of five great races of men, and that he was made by God to be the first of the Christian races. The pre-Adamic theory, which certainly has much biblical support, is advanced by Mr. Proctor, who is an associate of the Victoria Institute or Philosophical Society of Great Britain. The psychological aspect of the book is one of *much merit and deserves deep study.*"—*Sussex Daily News.*

"It is an important contribution to what might be called the evening winter course, which, despite occasional diatribes about 'popular culture,' transform year by year careless folk into real citizens."—*T.P.'s Weekly.*

"It advocates various Esoteric methods of health, preservation, and soul development, like deep breathing, fasting, and nut diet." —*The Morning Leader.*

"This book is a part of a series of lectures read before a Society for the study of the Esoteric or inner meaning of Scripture in the light of archæology and other sciences. The Author's view, the outcome of a conviction forced upon him many years ago, is that there are two accounts in Genesis of the origin of man, and that Adam was the progenitor of the white race, while the coloured races were anterior to Adam. He endeavours to show that by the elimination of disease and the propagation of a pure and holy life Paradise may be regained."—*Dundee Advertiser.*

"A paradise regained is revealed to readers of this book. In it are found the highest spiritual attainment possible on earth, perfect health, and consequent longevity, with the possibility of escaping death 'by attaining a present immortality'; to which vast boons there is added the benefit of 'the cost of living reduced to the lowest minimum with the maximum of enjoyment.' This little heaven below is to be entered, we learn, through mastery of the body, restriction to the perfect diet, *viz.*, 'nuts and fruits,' and practices of a more curious nature, for which, however, reference must be made to the volume itself."—*Scotsman*, North Bridge, Edinburgh.

"The Author of this exceedingly interesting book has for basis of his work a concept which is extremely rational. It is that the Adamic race is identified as the Caucasian or White Race, and that all the coloured races, the Yellow, Red, and Black, were anterior to it. The two accounts in Genesis of the Creation uphold the theory that the first races were distinct from the Adamic. This concept is not, however, by any means so novel as the Author imagines to be the case. The Elohistic and Jehovistic creations have already been distinguished by the same marks, scriptural and ethnological, as are employed by Mr. Proctor. It is old teaching among the Kabalists, but its modern scientific presentation is due to Dr. Philip Le Riche, who has brought a vast specialised knowledge of ethnology and geology to bear on the subject. The Author regards the Elohistic race of Adamites as the product of the sixth creative era, and the Jehovistic Adam as the progenitor of the seventh era. There are, undoubtedly, two accounts of the Adamic creation, and until recently they have been regarded by commentators as being due to separate accounts having been incorporated in the same book, one being of Chaldean and the other of Hebrew origin.

"Very cleverly indeed does the ingenious Author dispose of the old error that the descendants of Ham are the coloured races of the earth. It is a scientific impossibility that the Black, Brown, Red, and Yellow Races can have descended from one man whose

father and brothers (Shem and Japheth) were white, and who lived only 4000 years ago. The perfectibility of the human race was vested in the Jehovistic creation, in which the animal man was completed by the investing of the spiritual entity as explained by Jacob Boehme. The account in Genesis is upheld by reference to numerous scientific statements, and in a second section of his work Mr. Proctor shows by what means the redemption of man, which failed in Adam through the fruit of the 'tree of knowledge,' may be achieved by his descendants by means of the 'tree of life.' Pure living and the conservation of the vital fluid are, according to our Author, the means appointed to man for the attainment of a paradisaical life. Possibly there will be objections to the idea that emancipation can be effected by purely physical means, such as fasting, the adoption of a fruit diet and the control of the sex function; but if it should be shown conclusively that pure living renders man immune from disease, it is open to us to complete the scheme, and so meet all objections by affirming that pure thinking renders us immune from sin. To many who have held only orthodox views of Scripture interpretation, this volume will be a book of revelations, while to such as seek the practical application of Scriptural teachings it will prove equally a novel instruction."—SCRUTATOR, in the *Occult Review.*

Extract from letter from MARIE CORELLI, 19th Jan., 1912:—"I have read with much interest your very interesting and curious book, 'Evolution and Regeneration,' and though I cannot agree with it on certain salient points, I feel we can shake hands on many things. Everyone engaged in the science of natural psychology must thank you for your clear views on many vital matters."

DR. THEOPHILUS PINCHES, LL.D., M.R.A.S., the Eminent Assyrialogist, writes:—"What you say about the two accounts of creation seems to me to be quite correct, and it has the advantage of being very shortly and clearly stated. In most of the chapters I find points of view which are new to me."

REV. A. IRVING, D.Sc., B.A., etc., writes:—"My two sons (Cambridge graduates) and I have read your thoughtful, able, and suggestive book, and are discussing various points in it, with many of which we have been for some time familiar and have been interested in."

E. B., Sidcup, writes:—"I cannot refer to your work at this moment as I have lent it to a friend. All my friends want to read it at once, so I must buy a few copies to lend. You will be pleased to know that all who have peeped into it are so interested that they long to read it properly."

Extract from letter from PROFESSOR A. H. SAYCE, LL.D., D.D., D.Litt. :—"I have been much interested, and hope the young people of to-day will take to heart what you say about purity in word and deed. The human race, of whom Adam was the progenitor, certainly did not extend beyond the world known to the writer of Genesis, or include any but the white race. From the ethnological table in the tenth chapter of Genesis, even the negroes are excluded though they were well known."

"Most of our readers, no doubt, are familiar with the Author's name. The present volume before us forms a very interesting series of lectures read before a Society formed for the study of the Esoteric or inner meaning of the Scriptures, in the light of archæology and other sciences. Since Professor Henry Drummond wrote his 'Ascent of Man' and 'Natural Law in the Spiritual World,' we do not remember any scientist devoting his time and attention to a study of the Bible and Science. Besides such interesting lectures as 'Human Origins,' 'Antiquity of Man,' 'Creation by Evolution,' 'Perpetual Youth,' etc., the most practical teaching that appears to us is that contained on the regeneration of the body; and methods are given in the book itself whereby disease can be eliminated and perfect health maintained. The discovery made by the Author, in his own practical experience, of the extreme importance of chastity and the conservation of the vital fluid, led up to the formation of the British Esoteric Society, and in the concluding chapters some account is given of its aims and objects. We earnestly, therefore, request all students of religion, clergymen, teachers, and seekers of truth to study 'Evolution and Regeneration.' It is a most timely work, and of the highest and most momentous importance."—*The Oriental Mystic Magazine* (Calcutta).

"THE SECRET OF LIFE."

"In his work on 'The Secret of Life,' Mr. Henry Proctor, while bringing a high spiritual purpose to bear on the problems of our being, yet touches them with a truly human and practical spirit. All who read the discussions on 'THE ORIGIN OF LIFE' at the last Conference of the British Association would do well to follow the more exact analysis of the question in these pages, for Mr. Proctor expounds theories which may not be altogether new, but which seem nobly, beautifully true. His view is that life pervades all space and all matter, and that, therefore, dead, inert matter does not exist. This being so, as he points out in a foreword, if living organisms were produced in the laboratory, it need occasion no more surprise or alarm than the marvellous uses which science has made of electricity. The very simplicity of this standard renders it adequate for the probing of many mysteries of life. Man, the Author believes, is a triune creature, having a body, a spirit and a soul. And the object of his book is to present a triune Gospel,

for, with the insight almost of a seer, the Author points out the essential unity of the 'Law of God,' written in the Bible, the Law of Nature, and the Heart of Man. The Gospel comprehended in each of them might be comprehended in the one word, Life. Then he shews how in the perfect man, body, soul and spirit are in harmony, and how a fault in any may throw the whole into discord. It is thus he emphasizes the old lesson of the healthy mind in the healthy body. This book, unlike so many of its kind, is not a saddening work; it seems to be pervaded with a beautiful trust, a strong truth; it is merely the scientific expression of what Richard Jefferies, it would seem, expressed æsthetically."—*Sussex Daily News.*

"The sound common sense and the depth of knowledge of Mr. Proctor is well known to our readers as he is one of our permanent contributors. The work before us is based on the Bible, the miraculous and inspired book of the Christians. He who has understood the Esoteric principles of the teachings of that Holy Book, or one who has grasped the right teachings bereft of all clothing, alone can understand the work before us. Mr. Proctor is in his element when he deals of vital fluid and its conservation; the book has some brilliant rules on this."—*The Kalpaka* (India).

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THE SECRET OF LIFE

BY

HENRY PROCTOR

F.R.S.Z., M.R.A.S., F.I.A.Sc., F.L.L.C., INDIA;

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